CHRISTIAN SECRETARY.

PUBLISHED BY PHILEMON CANFIELD, UNDER THE PATRONAGE OF THE CONNECTICUT BAPTIST CONVENTION.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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CHRISTIAN SECRETARY ASSOCIATION.

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WHAT CATHOLICS EXPECT FROM THEIR SCHOOLS.

Facts are stubborn things, and it is by them, so far as they relate to schools, we intend, in this number, to show, beyond the possibility of debate, that the hierarchy of the Romish church do expect their religion to be extended in the Mississippi valley.

Fact 1st.—Had I treasures at my disposal, I would multiply colleges and schools for girls and boys,—I would *compel all my Kentuckians* to admire and love a religion so beneficent and generous, and perhaps I should finish by *converting them.*" [Flaget's letter, in the Annals of Society De Propaganda fide.]

Protestants, adds the editor of the Annals, "When they have no longer the opposition of their relations to fear, embrace the Catholic religion." To supply the want of "treasures," which the Bishop deplores so bitterly, the Society "De Propaganda fide," [propagation of the faith] supplied him two years: per his receipt with the round sum of 33,200 francs—equal to $6,640; while the "Leopold foundation" [of which I shall speak more fully] remitted to him 10,000 florins, which, at 46½ cents each, is equal to $4,650—making a total of $11,290—in the run of three years, to supply the necessities of the good bishop of Kentucky, in erecting "colleges and schools for girls and boys," some of whom at least, he counted on converting to Romanism. How much is obtained from other sources, we of course, cannot say. Smith, in his renunciation, states that the revenue of St. Joseph's college, at Bardstown was to his own knowledge, twenty thousand dollars, per ann., for some years in succession.

Fact 2d.—In 1829, a Society was established at Vienna, under the name of the "Leopold foundation, for aiding the Catholic Missions in America, by contributions in the Austrian Empire." The despot of Rome, is its spiritual patron, and the despot of Austria, Francis I. its temporal benefactor. It was founded at the solicitation of the present bishop of Michigan, the Rt. Rev. F. Pise. To encourage it, the pope, (Leo 12th) not only published his approbation of it, but appended singular benefits to membership. Among others, we notice these, viz. "full indulgence to each member on the day he joins the society, also on the 8th of December, on the day of the feast of St. Leopold, and once a month; if through the former month," [he shall have been guilty of saying] "daily a Pater, and Ave and the [blasphemous] words of St. Leopold pray for us: Sancte Leopold! Ora pro nobis." For a full account of this instrument of foreign despotism, the reader is referred to the annual report of the Society, published in the N. Y. Observer, Jan. 11th, 1833, and several succeeding numbers. To the incredulous we would say that the existence of the above society is vouched for, and its benefactors extolled in the highest manner by the Roman Catholic Council held in Baltimore in October last. [See circular letters of Bishops in p. 121, "Metropolitan Calender, &c." [Roman Catholic] for 1834.

The object of the Society is stated in its title, "For aiding Catholic Missions in America." Now, for the way this is done, I refer to the letters of American bishops, &c., as published in the annual reports of the society. The following are specimens: under date of August 3, 1831, Mr. Rees writes,—"The anti-Catholics have made use of all possible means to thwart us in our undertakings, in respect to the instructions and education of youth, for they see and fear the weighty consequences; but all is in vain, for even right thinking protestants [what a fine compliment] confide their children to us, &c.—these schools will be of abiding use for the salvation of the present and future generations. "Our College [at Cincinnati] I hope will be the means of effecting great wonders of conversion in the vast countries of the Mississippi." "There is connected with the church [at Hamilton, Ohio,] a common school, conducted by a Catholic priest, which affords incalculable advantages for the spread of the true doctrine."

Listen to the present Metropolitan, Whitfield, under date of Baltimore, March 8, 1832. "The Sisters' community, so called, employs itself exclusively in the education of youth and other works of mercy. These and more institutions in various places, afford the most essential service, in spreading the Catholic doctrine." "I cannot omit mentioning, that in this school [Carmelite congregation] as in all Catholic institutions for education, a large proportion of the children are protestants, a circumstance which contributes not a little to the spread of our holy doctrine, &c." Such are samples of the views and published expectations of the leaders of the papal church in America, respecting the extension of their religion by means of their schools, academies &c. If after all these testimonies of Roman Catholics themselves, Protestants will yet cry *all is well—all is well!* There is no danger of my children turning Romanists—they hope against hope—they presume in opposition to the evidence of facts, and hasten to cast "the bone of their bone, and flesh of their flesh," within the malignant influence of that spiritual usurper and his minions, who by delusion, contrives to hold the souls of men in bondage, as base as it is dreadful.

Do Romanists commit the education of their children to protestant instructors, if they can avoid it? Let an instance be alluded to. Till then, the clamor of illiberality, so loud against Protestants should be unheeded, and protestants themselves learn "not to be righteous over much," in upholding those who every passion-week curse them to their face, though it is done in Latin.

Fact 3d.—With one more quotation I conclude. "The sisters of Providence are a religious society of colored women, established in Baltimore, 5th June, 1829." The archbishop approved it, and the pope blessed it. Probably from its being for colored people, the master of ceremonies thought white people would not notice it, and therefore he could say of it what is [no doubt] true of all who fill the same rank in life. Hear them for themselves.

"The object of this institute is one of great importance: the girls will either become mothers of families or household servants. In the first case, the solid virtues, the religious and moral principles, which they may have acquired, when in this school, will be carefully transferred a legacy to their children. As to such as are to be employed as servants, they will be entrusted with domestic concerns and the care of young children." [Metrop. Cal. and Laity's Directory for 1834, pp. 70, 71.]

My duty as a protestant is now done; if people will put children into a blazing and tumbling temple to show their liberality or their children's activity of escaping, they cannot pray as Christ has enjoined, saying, "Lead us not into temptation," and still be consistent, while they rush into it themselves.

A TRANSLATION.

[The following is a copy of a letter received by REV. JOHN TAYLOR JONES from a French Missionary at Bankok. Mr. J. had employed a Catholic priest, a native of Panang, in preparing a Siamese vocabulary, &c. which the aforesaid priest chose to interdict, as will be seen in the letter. *The true Catholic spirit and mode of misinterpreting the scripture are here fully seen.* What should we do in this country if they had power?]—*Christ. Watch.*

Bankok, 2d Sept. 1833.

Sir,—Having learnt for certainty that a certain priest who lives with us has been employed in making a Siamese and Latin Dictionary for you, which you have revised and enlarged by English definitions, I have engaged him not to continue the work, and have also forbidden him to do it. The priest has promised to obey. In doing this I do not wish to hinder you from learning the Siamese or deriving from your Dictionary any advantage which you have in view. That truly is a very indifferent matter to me. But my conscience makes it my duty to hold communication with you, neither personally nor through others, to prevent the scandal which some persons might take of it. "Non societat luci ad tenebras, non participatio justitiæ cum iniquitate," [light has no communication with darkness; Justice no participation with iniquity] says St. Paul, 2 Cor. vi. 14, in speaking of infidels, and it agrees not less with the ministers of error. Of these St. John, (2d Epistle, verse 9, 10) says formally, qui hunc doctrinam, non offert, nolite recipere eum, in donum, nec AVE communicat paribus ejus malignis." Conformably to this advice of the apostle, St John, the beloved disciple of Jesus Christ, who ought well to understand his spirit, since he was privileged to repose in his bosom, we could forbid your entering our house, but we content ourselves with saying to you, that we pray you to forbid yourself.

Christian charity teaches that we should love all the world, even our enemies, but it must not be considered a violation of that precept, that we must distinguish well between the persons and their errors and sins. We could not please God if we did not sovereignly hate sin, heresy and schism; in one word, all which oppose the glory of God, or occasions the damnation of men. This ought not to prevent our loving the person who is in heresy, or propagates it, who is in schism and sin. This love requires that, from the bottom of the heart, we should lament the state of that person; that we should desire his conversion and pray to God for it, and even come to his aid in any great temporal calamity; but to furnish him assistance in his ministry of corruption—but to live on such terms of intimacy with him that the simple might suppose that we approved of them—this would be an unworthy prevarication. The grace of God I hope will not permit us to practise it.

Isaiah, chap. 28, v. 15, has well exposed the devise of the ministers of error and their conduct; "posimus spem nostram mendacio protecti sumus." The minister of the truth ought to watch over them, to make known who they are and warn the faithful against their snares.

Thus, sir, it is for you to call to mind that which you already well know, to wit, that the Catholic priests have nothing in common with the ministers of heresy. That I forewarn you that we shall not wish to have any communication with you, false minister of the gospel of Jesus Christ and corrupter of his word, and that in like manner we forbid all who owe us obedience in the conduct of their souls, to have any communication with you.

(signed) H. COURVEZY, *Miss. Apost. and coadjutor of Vic. Apost.*

(superscribed)
Monsieur JOHN TAYLOR JONES,
Ministre Anabaptiste in Bangkok.

[From the Missionary Herald.]

REPORT OF MESSRS. WILSON AND WYNKOOP.

How far the Gospel may be preached among the natives.

We have already remarked that we regard the superstitions of the Africans among the lesser obstacles to the dissemination of Christianity. They must not be considered, however, as no obstacles. The gregree system is a source of profit to a class of men of some influence; and its most important end, with the majority of the men, is to keep the women in strict subordination to their husbands. But when it is known that Christianity is directly opposed to it, and will, if it gets a footing, destroy the "craft" of the men and raise the women to respectability in society, it is altogether probable that opposition will be excited. This opposition, however, must be less violent than it usually is in other pagan countries, where the superstitions of the people are more deeply rooted.

It is probable that in some parts of Western Africa the *Mohammedan* religion will present a very serious obstacle to the progress of Christianity. Along the coast, however, we were able to discover no traces of it, except at Grand Cape Mount. The rapid progress of this religion, of late years, in the central part of this continent, presents a powerful motive to Christian nations to delay no longer to discharge their weighty obligations to its long and deeply injured population, by sending to it the gospel. But if the superstitions of the natives present but a slight obstacle to the progress of Christianity, there are other impediments of a much more serious nature.

Of these the *insalubrity of the climate* is one of the most serious. We have already expressed a hope that all parts of the coast will not prove equally unhealthy. If the same pestilential atmosphere which prevails at Mesurado, Sierra Leone, and at the entrances of many of the rivers, shall be found along the whole coast, it will present a more formidable obstacle, than all others combined, to the propagation of Christianity. Few, except those who have been eye-witnesses of it, can form any proper conceptions of the agonizing pains and protracted sufferings which are undergone by many in the process of acclimation. We have seen two of our missionary friends at Monrovia, in the short space of two days, carried to a premature grave; and the graves of others who were cut down on the same spot, before they were allowed to commence their labors, are their only visible memorials. We do not speak thus from feelings of despondency. No one, whose heart is exercised by Christian compassion, would, after surveying the moral desolations of Africa, hesitate for a moment to endure any amount of sickness and suffering, for the privilege of carrying to them the gospel. We speak thus that the Committee may be fully informed on the subject, and may have special reference to this difficulty in all their plans of missionary operations in that part of the world.

From what we have seen we are disposed to think that Americans generally, who possess good constitutions, may, with proper care, having comfortable houses to protect them from the heat in the "dries" and the chilling rains in the "wets," after a lapse of six months or one year, enjoy tolerable health, and accomplish as great an amount of good in these regions, as in most other parts of the heathen world. And the country along the coast will doubtless improve in healthiness, as it shall be better cultivated; and the interior, if we are correctly informed, is in its present state much more healthy.

The *slave trade* notwithstanding the embarrassments which have been imposed upon it, still sends its withering influence over many parts of Western Africa. It is true that it has ceased in a great measure on that part of the coast which we have visited; one factory only now existing there. It has never been practised in the region about Cape Palmas, either to the leeward or windward for some considerable distance. Wherever it is carried on, it has left behind a system of domestic slavery, not less objectionable, or less opposed to the progress of religion and education, than it is in many other parts of the world.

The ordinary trade on the coast will present obstacles to the christianizing of the natives. That this trade has conferred blessings, no one can doubt who has made the subject a matter of inquiry. It has created a spirit of industry among the people, by offering them articles of traffic for the products of their country. It has changed their habits and savage fierceness in a degree to those of civilized life. Society, it is obvious, must be advancing, when idleness is supplanted by activity, and savage violence gives place to sober industry. But the evil we apprehend is chiefly from the use of *rum* in this trade.

The sentiment seems to be universal among the traders on this coast "that without rum it is impossible to make trade." Out of from fifty to one hundred vessels engaged in this trade, we heard of but one that does not make a free use of this article. It is said by those who have some scruples on the subject, that habitual intemperance is rare among the natives. But this must be ascribed to the circumstance that they have no opportunity of obtaining the means of intoxication, except when vessels visit their ports. But how long will this hinderance continue, if the trade continues and increases, and is conducted as at present? In the course of time, grog-shops will be established by the traders in all the various towns, to facilitate the gathering their cargoes; and when the means of intoxication and the temptation to it shall be thus constantly before an uncivilized people, with no moral or religious principle to restrain their appetites, it is morally certain that intemperance in its worst forms will become dreadfully prevalent.

Facts already existing warrant these melancholy forebodings. Many of these traders have already established factories along the coast, where rum is an important article in conducting trade. The merchantmen of Liberia and Sierra Leone have their factories at all important points, both on the coast and in the country, and they cannot get along, they think and say, without rum. We were told by a respectable trader on the coast that there had been drunk on board his ship, in the course of one day's trade, sixty gallons of rum!! The bearing of such facts on the plans of the Committee respecting this portion of the unevangelized nation is obvious.

Yet notwithstanding these obstacles, we must avow our conviction, that there is no pagan people on the face of the earth who would more readily embrace the gospel than the native Africans. So far as our experience has gone, we have found them attentive to religious instruction; and when the great truths of the Bible were made known to them, they seemed to be filled with wonder, and were frequently seen communicating what they heard to others who could not understand our language. With such views we would respectfully and earnestly urge the Committee to use every exertion for the dissemination of Christian knowledge in this part of the world.

Opening for Missions in Liberia.

There is certainly land enough, within the bounds of what is called Liberia, to be possessed. Some one justly remarks that there are natives enough within ten miles of Monrovia to employ ten missionaries. The chief objection to placing a missionary in that immediate vicinity is the insalubrity of the climate. The Vey people at Grand Cape Mount, embracing a population of about eight thousand, are certainly the most interesting on this part of the coast. But there is already a Baptist missionary among them, and the missionaries of the Western Foreign Missionary Society have determined to settle there also.

Grand Bassa, sixty miles to the south of Monrovia, is an inviting spot, but the Methodist missionaries have chosen this as their ground. If the preoccupancy of these two places shall be regarded by the Committee as a sufficient reason for locating a mission of the Board elsewhere, within the limits of Liberia, we would recommend the *Junk river*, as the next most suitable place, about mid-way between Monrovia and Grand Bassa. A territory has recently been purchased around this river, and an American settlement will be commenced there in a short time.

THE NATURE OF CHRIST.

The following striking and eloquent passage is extracted from an admirable discourse by the Rev. Daniel Baker, of Georgia, entitled "Christ the Mediator."—*Presbyterian.*

But if the two-fold nature of Christ, be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as full of wonder. For observe,

How beautifully it falls in with the account given of our blessed Saviour whilst he tabernacled here on earth. In this account, circumstances of humility, and circumstances of grandeur are made strangely and sweetly to blend together, indicating at the same time both his human and divine nature. See the blessed Saviour in Bethlehem—born of a woman—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his *human* nature.

But mark the circumstances denoting his *divine* nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps like a man. And then says, Lazarus, come forth, *like a God!* Approaching the barren fig-tree, he hungers *like a man!* And then, with a word, withers the fig-tree away, *like a God!* During a raging storm on the sea of Tiberias, he lay in the hinder part of the ship. With his head upon a pillow, he slept, *like a man!* Being called upon, he arose and rebuked the winds and the sea, *like a God!* Having wrought a stupendous miracle, he goes into a mountain, apart, to pray, *like a man!* And at the fourth watch of the night, he comes to his disciples, walking upon the water, *l ke a God!* O see the hope of Israel on yonder bloody tree, nailed to the cross, he suffers *like a man!* then opens the gates of paradise to the dying thief, *like a God!* In yonder sepulchre!—Alas, in yonder sepulchre, wrapt in the winding sheet, my blessed Jesus lies pale and cold in death, *like a man!* But, on the morning of the third day, by his own immortal energies, he bursts the bands of death, and rose triumphant, *like a God!* And see him, also, after his resurrection, meeting with his disciples; he takes a piece of a broiled fish, and of an honey comb, and did eat with them *like a man!* And then, he leads them out to Bethany, and blesses them; and as he blesses them he ascends in radiant majesty, far above all heavens—*a God confessed!* "God is gone up with a shout. The Lord with the sound of a trumpet. Sing praises unto God; sing praises! Sing praises; unto our King sing praises!"

"All hail the power of Jesus' name,
Let Angels prostrate fall,
Bring forth the roy l diadem,
And crown him Lord of all."

[From the New York Observer]

IDOLATRY NEAR HOME.

It is wonderful what a propensity there is in fallen men to idolatry. How they do love to worship the creature rather than the Creator! In a certain church which need not be named, the blessed virgin, though a mere woman, receives ten, perhaps a hundred times as much religious honor, as does the blessed Saviour, though he be "the mighty God," deserving of all homage, while she merits barely respectful remembrance. One that has much intercourse with catholics, would suppose the *mother* to be the Savior of the world, rather than the *Son*. They make her to be the principal advocate of sinners in heaven. "If any man sin, we have an advocate with the Father." Who?—St. John says "*Jesus Christ* the righteous"—the Catholics say it is *Mary*! So they differ—we Protestants side with John.

I have lately met with an idolatrous temple, i. e. a church or chapel avowedly erected in honor of a creature, and dedicated to a creature. Is not that a temple of idolatry? Can there be a more accurate definition of such a place? Well, I have seen one—and I have not been a voyage to *India* neither. Some think there is no idolatry nearer than India; and when they hear of an idol-temple they immediately think of Juggernaut. But it is a mistake. I have not been out of the United States of America, and yet I have seen a temple of idolatry. I will state the case, and let every one judge for himself. If I am under an erroneous impression I shall be glad to be corrected. The case is this—On the Catholic chapel in *Annapolis Maryland*, is this inscription "IN HONOREM DEI PARŒ VIRGINIS." It is Latin. The English of it is "In honor of the Virgin, the mother of God." If I have not rightly translated it, some of those who worship in Latin can correct me.

Now, what does this mean? It *seems* to signify that the chapel was erected, and is continued in honor of, i. e. *for the worship* of the Virgin Mary. The being in whose honor a chapel is erected is worshipped in it. If not, how is it in honor of him? The inscription signifies *dedication* to the Virgin Mary. Now the being to whom a place of religious worship is dedicated is always the object of the worship there rendered. This is universally understood.

Hence we dedicate our churches to the Triune God, for Him we worship in them. They are erected *in honor* of Him. No one mistakes the meaning of these inscriptions When we read on the Unitarian church in Baltimore this inscription in Greek, "to the only God," we understand that the church is consecrated to the service of the only God, and it is precisely the same as if the inscription had been in the style of that at Annapolis, *in honor* of the only God. So when Paul found at Athens an altar with this inscription, "to the unknown God," he inferred immediately that worship was intended, for he says, "whom therefore ye ignorantly worship,"—suppose the inscription had been "in honor of the unknown God," would not the apostle's inference have been the same? Nothing is more clear than that the inscription on which I am remarking, implies that the chapel in question is dedicated to the worship of the Virgin Mary, and she being a creature, this constitutes it a temple of idolatry, and those who worship in it idolaters!

Let no man say that the inscription implies no more than that the chapel is named after Mary. Episcopalians name their churches after Saints, but the name is not given in any case *in honor* of the saint. St. Paul's in London was not built in honor of St. Paul. It is simply so denominated. But here we have a chapel *in honor* of the Virgin, and she is called *Mother of God* apparently to justify the worship which the authors of the chapel intend her. If this were the only proof that catholics worship the Virgin Mary, we might overlook it; but it is only one of many. No one thing is more susceptible of demonstration, less capable of denial than that Roman Catholics render unto this creature that which is due to God alone, religious worship. See for proof their own Rhemish Testament with the notes. *Therefore they are idolaters.* I am sorry to say it, because I am sorry there is any occasion for saying it. But the time has come to speak out. This religion is threatening in America, and it should be known, it should be proclaimed in the ear of every christian, and every patriot that it is something worse than mere *error*. And something more to be dreaded far than *tyranny*, which also it is and ever has been, and must be—it is *Idolatry*. It puts another, and a creature in the place of God—or if it discards not Him, it does what is as offensive to Him, it associates other and inferior objects of worship with Him—and this his jealousy will not suffer. Whatever this great people are to become, I do hope we shall never be a nation of idolaters—creature worshipers. We had better be, what God forbid we ever should be! a nation of slaves. I do verily believe that the Roman Catholic religion has only to be universally adopted, to make us *both.*

M. S.

DEATH OF LORD TEIGNMOUTH.

At a special meeting of the Committee of the British and Foreign Bible Society, February 24, 1834, the Rt. Hon. Charles Grant, M. P. Vice President, in the Chair, the following tribute of grateful respect to his Lordship's memory was unanimously adopted.

In announcing to the Society at large the loss of its venerable and beloved President, the Committee feel that they discharge a duty, more painful than any they have hitherto been called upon to perform. Yet in this moment of sorrow, they cannot forbear to offer a tribute of gratitude to Divine Providence, which, from the beginning, placed Lord Teignmouth at the head of the Society, and has enabled him to preside over it for a period of thirty years. His Lordship's rank and station in the world were of no small importance to the Institution, especially during the weakness of its infancy; but these were always of small account, when compared with the qualities of his mind and heart. He united in himself qualifications and talents, rare, if separately taken, while it might have been deemed vain to hope for their union in a single individual. To a dignified courtesy of manners, becoming the high stations which he had filled, he added, in an eminent degree, the simplicity of Christian benevolence, great sagacity and decision in forming his own judgment, the utmost candor and facility in giving full weight to the reasonings and opinions of others, and the most patient attention in tracing the bearings and weighing the difficulties of every question.

For many years after the formation of the Society, he paid unremitting attention to the details of its proceedings. The earlier annual reports were wholly written by himself; and the extensive correspondence, both foreign and domestic, carried on for several years under his immediate direction, derived the greatest advantage from the purity of his taste, and the perspicuity and elegance of his style. The admirable manner in which he presided at the annual meetings of the society—the piety and grace that breathed in the addresses delivered by him on those occasions—the delight which he visibly felt in meeting the body of subscribers and friends, drawn together from so many parts of the world as well as of the United Kingdom, and differing in so many particulars, but united in the one purpose of doing homage to the God of the Bible, by sending forth the sacred volume to all who might be accessible to their exertions,—these are points too fresh in the recollection of numbers to require enlargement.

It must not be supposed, that when declining years prevented his frequent presence in the Committee, he was inattentive to the operations of the society. He still continued to exercise a superintendence over its affairs, by means of the unrestricted intercourse with him which he afforded to the officers of the Society; and it has been no small consolation to learn, from those who enjoyed this intercourse, that his affectionate prayers were continually offered up on behalf of the Institution.

To the Oriental operations of the Society, his extensive knowledge of the languages, and his intimate acquaintance with the manners and sentiments of Eastern nations, were of the highest importance. These studies he had long pursued, with eminent success, in India, in conjunction with his friend, the late Sir Wm. Jones, to whose memory he has left a lasting and valuable monument, and with whom he may in fact be regarded as the founder of the first literary associations in India.

In how great a degree of veneration the name of Lord Teignmouth was held abroad, the extensive travel of the Agents of the Bible Society will bear ample testimony. His introduction and recommendation never failed to ensure a kind and ready attention from many of the most distinguished characters of every country which they visited, and removed many of the difficulties necessarily attending (especially in their first outset) the foreign operations of the Society.

Such was the noble President whose loss we deplore—such the bright example he has bequeathed to the Society; an example to which its future conductors will often recur with delight and advantage; for on all occasions, but more especially in moments of difficulty, doubt, and apprehension, (which must be expected sometimes to occur,) the recollection of the manner in which, under similar circumstances, Lord Teignmouth felt, counselled, and acted, combined with an endeavor to catch his spirit and tread in his steps, will prove a solace, and will tend, under the divine blessing, to ensure a continuance of the Society's real prosperity.

It only remains that your Committee briefly advert to the secret springs of such exalted excellence. While few men have been more highly favored by Divine Providence, as instruments of most extensive good to the human race, few have been more remarkable for the deepest humility and self-abasement. Many have been the assurances offered by his Lordship to the officers of the Society, in their more recent interviews with him, that he was fully sensible of his own utter unworthiness in the sight of God, and that his entire and sole hope of acceptance rested on the merits of the atoning Saviour. To these statements he invariably added, that his ability to believe in that atonement, as well as to do any good work, originated in the "preventing" and "furthering" grace of God the Holy Spirit. Animated and influenced by these principles, he lived; and feeling their firm support, he was enabled, as the outward man decayed, to speak with cheerful confidence of the solemn day which should remove him from time into eternity. To him, death was disarmed of his sting; and it may be truly said of him, that he has fallen asleep in Jesus.

Choice of Deacons.—A very animated and judicious discussion is going on in the London Baptist Magazine, respecting the continuance of Deacons in office for a limited period, or during their membership in the church. The scripture is silent, but the argument, and reasonableness of the thing, appear to be decidedly in favor of their being chosen for a limited period, say 3 or 5 years, subject to a re-election if thought proper.

Our practice in this country, is preposterous to keep men in office, when they are unfit for it, or there are others far better qualified brought into the church. When a pastor comes to be "pretty well used up," he has to make way for another—and why not so with every officer in the church?

We once knew a young church, who chose two of their best brethren for Deacons, and in a few years they increased ten fold. Men were brought into the church before whom those deacons could not act in leading a church, but they held their office and the church became divided.—Both parties became nearly extinct, and the one with the deacons has long been unknown. This is *one* instance of a hundred.—*Bap. Repos.*

WESTFIELDIANA.

Under this head, the Westfield Journal has for many weeks published extracts from the diary of a former minister of that town. They contain many curious fragments of other days, but none more so, than the few quoted below. The notes are our own.—Ed. Sec.

Nov. 8, 1770. Met several clergymen of Springfield; the question was asked, whether the circumstance of a clergyman's being baptized by a lay preacher, would be any bar to ministerial fellowship. The question was asked in reference to an individual in the neighborhood. It was answered, we do not approve of lay baptism, but inasmuch as the person hath a sense of the obligations of the office, is a member of a regular church, and hath been regularly inducted into the ministry, and is approved, we can have fellowship with him.*

Dec. 6. General Thanksgiving—sung four times; Zachariah Bush is much offended at our present mode of singing.†

13. William Shaw executed at Springfield; the Rev. Mr. Baldwin of Palmer, preached; Mr. Breck prayed; a vast concourse of people; the justice of his execution is doubted by some. It is said the wounds given to Earl were not mortal; that he was an infirm man, would have died if he had not been wounded, that he was neglected a long time after receiving the hurt, and that it was not certain that Shaw gave the wound, for two others were with him. The witnesses were in an adjoining room, and judged by the voice, that Shaw gave the blow. The witnesses infamous.‡

20. Ichabod Jones lodged here, he is said to have a great estate, but makes no use of it; he rides about the country, and lives on the charity of the people; he says he is sick, but travels in all weathers and in all ways; has an appearance of religion.§

14. Attended Moses Noble's funeral, aged 61; his son hath been exercised about his death, for some time before he was sick.

Feb. 4. Oliver Kent of Suffield apprehended for stealing cattle, and killing them at Westfield.‖

March 7. Rev. Richard C. Graham, of Pelham, died on the 25th ult. Sometime before his death, his goods and lands were taken for debt, whereupon he became so distracted that it was necessary to confine him.

22. Attended an adjourned meeting of the association at Springfield; we agreed on an address to Gov. Hutchinson. Ensign Ingersoll appointed Justice of the peace.

27. Town meeting to reconsider the vote to divide the sheep pasture.

28. Went to Samuel Fowler's, who brought home his wife to day.¶

17. Visited Jonathan Phelps; his zeal for a new road hath exposed him to such censures as almost oversets him.

19. Met several ministers at Northampton, to examine Mr. Huntington, agreeable to a law of the Province, which obliges every minister to pay taxes who has not taken a degree at College or has no certificate of his qualifications.**

* What is meant by lay preacher in this case?

† We think Zachariah Bush would be more highly offended at the present mode of singing in many assemblies.

‡ Courts and juries, take heed.

§ This is nothing peculiar to 1770.

‖ The trade is not yet wholly discontinued.

¶ A business worth recording, as such visits had *then* their immediate use.

** Blessed effects of having the christian ministry under the conservative power of a State legislature. Query,—Was this law intended to affect Baptist ministers, or not?

Extract of a letter from Eld. J. McRae, to the publisher of the Pioneer, dated

Sangamon co. Il. April 8, 1834.

"In August last, I held a camp-meeting on the head of Apple Creek, Morgan county, which continued six days. During the meeting, 80 persons professed religion. Subsequently I held several other meetings, deeply interesting, and which I trust have had a salutary influence. One of these was in Island Grove, Sangamon co. of ten days continuance, at which 29 precious souls professed to be savingly converted to God.

On the first Saturday and Sunday in this month, I attended a two days meeting, five miles from Springfield, and a blessed season it was. About 30 persons manifested much anxiety for the salvation of their souls, and requested the people of God to remember them at the throne of grace.

I have had the happiness to baptize one hundred and one persons, within about a year past, all of whom continue stedfast in the faith, so far as I know.

I will relate a painful occurrence that I witnessed. A young woman joined our church, and I had repaired to the water to baptize her. Her father interposed, and forbid me. His daughter wept aloud, and plead in the most affectionate manner, that she might be permitted to obey the command of her Saviour; but his hard heart relented not. She at length went home, and was not baptized at that time. In a few months after, she left her home, that she might enjoy that liberty which she had in vain sought for, under the paternal roof, and I baptized her."

FREE CHURCH.

On the occasion of commencing the erection of an Episcopal Church (All Souls) in Philadelphia, in which the seats are to be free to all, Bishop Doane said—

When John the Baptist sent Messengers to Jesus, to inquire if he were truly the promised Christ, the Saviour enumerated the several miracles wrought by him, which were the prophetic marks of the Messiah's coming; "Behold the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised;" and then he added, as more and greater than all these, "to the poor the gospel is preached;" the poor, overlooked by the teachers of every other system, despised by the wise, and trampled on by the mighty of the world; the poor are made partakers; nay, if to any, the preference is given to them, in those "glad tidings of great joy" which reveal a Saviour for lost man.

My Christian brethren, if the question of the Baptist were to be repeated in our day, could we, in faith and verity, return the Saviour's answer? With very few exceptions, I fear, we must say no! In no sense worthy of our privileges, or worthy of our duty, do the poor have the gospel preached unto them. Alas! even in the house of God, the spirit of the world has influence. "The chief seats in the synagogue" are theirs who can afford to pay for them. And the poor, God's poor, they whom the Saviour said we always should have with us, that we might return his love for us, by loving them, are crowded to the back seats, crowded into the gallery, crowded out of the sanctuary of the Lord. Yes, into the temple of Him who is "no respecter of persons," the distinctions of fashion and of wealth have been admitted, until now there is but one single spot of earth where "the rich and the poor meet together" before him who is "the Maker of them all, even that grave in which, in darkness and silence, they wait for his appearing and his kingdom!"

Christian brethren, ought it to be so? Did not God, our Creator, make from the first, "of one blood," all the nations of the earth? Did not the Lord our Redeemer purchase with one blood the whole fallen family of man? Is there more than one heaven into which any of us, saved by his blood, can hope to come, that the church, which is its sole type on earth, where there should be neither Greek nor Jew, barbarian nor Scythian, bond or free, is deformed by ranks and castes?

We would call the attention of our readers to the following extract, and recommend it to their reflection. It is by such acts, feelings have been wounded, and reputations received injuries that have never been restored. Many, too, who are professors of Christ, and prominent in his church and cause, have been guilty of such conduct, and caused their victim to mourn in secret, at their baseness and cruelty. But woe on that person, who, by a wicked and corrupt heart, causes by insinuations, a reproach or infamy on the character or reputation of a brother, unjustly. He may gratify the evil disposition of his corrupt heart, by adding a brother to the family of woe and wretchedness; and enjoy for a time, a secret gratification, as he reflects on his acts.—But a day of retribution will come.—*N. Y. Ch. Intel.*

Go-Betweens.—There is, perhaps, not a more odious character in the world, than that of a go-between—by which is meant that creature who carries to the ears of one neighbor, every injurious observation that happens to drop from the mouth of another. Such a person is the slanderer's herald, and is altogether more odious than the slanderer himself. By his vile officiousness, he makes that poison effective, which else were inert; for three-fourths of the slanderers in the world would never injure their object, except by malice of go-betweens, who, under the mask of double friendship, act the part of double traitors.

TROUBLES IN THE PRESBYTERIAN CHURCH.

The *Presbyterian*, a paper printed in Philadelphia, contains an "*act and testimony*," addressed to the Ministers, Elders, and private members of their churches in the United States, setting forth in detail the doctrines of the New Divinity school, which it is said are prevailing to an alarming extent amongst their ministers and churches. The signers being thirty seven ministers, and twenty-seven elders, complain that these errors have long been connived at, and are now *sustained* by the acts of their supreme Judicatory; and against which heresies they solemnly protest.

To the prevalence of these doctrines, they attribute a laxity of discipline, and in many cases, the absolute prevention of its execution. The erroneous doctrines enumerated, are given below, as well as the specifications of their effects, and the treatment met with by complainants, in the late session of their General Assembly at Philadelphia. If such are indeed the facts in the case, (and so it appears) not only are *Presbyterians* concerned in the event, but every one whose soul is to be affected in its eternal interests, by truth or falsehood. Well do these brethren affirm, that by compromise, truth is always loser. And except by compromise, we see not how that denomination of Christians can much longer remain united under the jurisdiction of one General Assembly, unless they can find a satisfactory answer to the prophetic inquiry, "How can two walk together, except they be agreed?"

Here follows their list of

ERRORS.

1. *Our relation to Adam.*—That we have no more to do with the first sin of Adam, than with the sins of any other parent.

2. *Native depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature, as Adam was when he was created: that by original sin, nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin, when they begin to exercise moral agency, and that this fact is somehow connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he labored under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner, without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive, also, to the conviction that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

AS REGARDS DISCIPLINE.

The necessary consequence of the propagation of these and similar errors among us, has been the agitation and division of our churches and ecclesiastical bodies; the separation of our ministers, elders and people into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our Assembly are made theatres for the open display of humiliating scenes of human passion, and weakness. Mutual confidence is weakened; respect for the supreme judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which truth is always loser, and perverted by organized combinations, to personal, selfish, and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm, and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment.—At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven presbyteries, and many sessions and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked, was refused to the petitioners. At the same time, they who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth well enough to contend for it.

Against this unusual, unhappy, and ruinous condition, we bear our clear and decided testimony, in the presence of the God of all living; we do declare our firm belief that it springs primarily from the fatal heresies countenanced in our body; and we do avow our deliberate purpose, with the help of God, to give our best endeavors to correct it.

From the Vermont Telegraph.

BAPTISM AND ORDINATION.

On Monday, the 16th inst., Rev. Ebenezer Halping, late pastor of the Congregational church in Addison, delivered at Bridport, two discourses on the subject of baptism, in which the reasons of his recent change of views in relation to it were fully stated, and the Baptist sentiment, *that immersion is the only scriptural mode, and believers the only qualified subjects of this ordinance*, was supported in a cogent, logical and conclusive manner. At the close of the services, the preacher was baptized into the fellowship of the Baptist church in Bridport, by Rev. S. Fletcher, their newly elected pastor; thus giving to the numerous spectators, assembled on the shore of our lovely lake to witness the performance of this beautiful and significant ceremony, a practical illustration of the apostle's meaning, when he declares baptism to be a '*burial with Christ.*'

On the following day, he was publicly ordained to the work of the christian ministry, in connection with the Baptist denomination. Rev. S. Fletcher, of Bridport, read select portions of Scripture, and made the introductory prayer; Rev. H. H. Haff, of Middlebury, delivered the sermon from 2 Tim. iv. 2; Rev. H. Green, of Bristol, offered the ordaining prayer; Rev. B. Carpenter, of Addison, gave the charge; Rev. L. Case, of Cornwall, presented the right hand of fellowship; Rev. J. S. McCollom, of Chester, made the concluding prayer. The exercises were, throughout, solemn and impressive, and were listened to by a full audience, with evident satisfaction and interest. We learn from the most credible sources, that a perfect harmony subsisted between Mr. Halping and his recent charge, until his change of views; that no improper motives are supposed to have had an influence in producing the change, and that his conversion to Baptist principles was the sole cause of his removal from them. We cordially welcome him to the brotherhood of the baptized. Coming among us with an unblemished moral and religious character, respectable talents, and finished education, we hail him as a valuable accession to the feeble band, who are toiling to maintain, against opposing hosts, the 'faith once delivered to the saints;' and trust a field will soon be opened to him, where he may be eminently useful to the denomination with which he has cast his lot, and to the perishing souls of men.

For the Christian Secretary.

THE AUTOBIOGRAPHY OF A CHRISTIAN SOLDIER.

EDITED BY A JUNIOR OFFICER.

"Ταυτης νυν τις ανηρ αρετης εις ακρον 'ικεσθαι
"Πειρασθω, θυμον μη μεθιεις πολεμου."*

TYRTAEUS.

CHAPTER III.

My companions now frequently importuned me to join their army; but this, from a lingering regard to my parents, I would never ostensibly do. Notwithstanding this, I had done so to all intents and purposes, and rushed headlong in the career of folly and vice. In this way, my destruction was nearly completed; and had it not been for the mercy of God, I should have been ruined, body and soul, forever. But I was laid upon a bed of sickness, and the true character of my companions discovered. Almost all of them deserted me; and I was told, now that I complained of their conduct, that they spoke of me with great contempt. One or two of them sent me insulting messages. General Pride declared that I had become a downright fool, and Col. Pleasure, that I was grown mopish and silly. Capt. Scepticism shrugged up his shoulders, and said that he never had a very good opinion of me, and he now supposed I would take to the fables of superstition. Major Sensuality affirmed that I had lost all feeling, and was only fit for the bats. Sir Gregory Gormaund called just for a few moments, but it was only to express ill-disguised aversion. Lady Lust could not be prevailed on to come near the house. Admiral Drunkenness was grievously offended, because I had thrown out a hint, that I suspected some wine he had given me, was one cause of my present illness, and declared he would have nothing to do with such an ungrateful fellow. Lady Vanity positively affirmed that it would be her death to see me. General Indolence, that it would give him a fit of the gout. But Major Discontent and Mrs. Ennui were almost constantly with me; and even took the liberty, notwithstanding all my protestations to the contrary, of introducing a friend of theirs, a disabled officer, of the most hideous appearance, and disagreeable manners, whose name was Despair.

My illness increased considerably, and I felt myself approaching to the grave. My sleep was broken and troubled; dreams, and visions of darkness rendered my nights wearisome; whilst my days were harassed with piercing convictions of sin, and the dread of future evil. My companions would appear to pass and repass eternally before me, with smiles of contempt; the scenes of gaiety and merriment in which I had been accustomed to meet them, were turned into dreary deserts, through which I fancied myself wandering, oppressed with fatigue, and burnt up with thirst. One night, I dreamt that I was placed upon an eminence, from which I could see the whole world beneath me. I thought it was the end of time; and all the inhabitants of the earth appeared gathered together in one place. They were divided into two parties,—one company ranged on one side, under the "Captain of Salvation;" the other company, on the other side, under the "God of this world." The place where they had met was called the *Valley of Armageddon*, situated just on the verge of the world, and bounded on the side towards Heaven, by the river Jordan. This river, the Christian army appeared determined to pass, in order to take possession of *Emmanuel's Land*, which, extending farther than the eye could reach, was covered with perpetual verdure, and beautified by the trees and the streams of life, whilst over the whole, were diffused the living rays of an unclouded sun. But their enemies seemed as determined to prevent them. They joined combat! The army of Jesus rushed with the greatest impetuosity from the side of the valley which lay nearest to the world, whilst the host of Satan, lining all the banks of the Jordan, flanked on one side by the region of "the Shadow of Death," and on the other by "the Bottomless Pit," stood still to oppose them. The shock was dreadful! The earth trembled,—the Shadow of Death grew darker, and Hell sent forth ten thousand thunders: the heavens were covered with gloom, and the sun himself staggered in the midst of the firmament. It was too much for my senses, and I fell to the earth as one dead; nor did I regain the use of my limbs till the contest was over. I looked, and the valley itself, in which the battle was fought—the river Jordan—the Shadow of Death, and the mouth of the Bottomless Pit were all gone. Nothing but a wilderness of unoccupied space presented itself, of which, unbroken and eternal silence had taken possession. But on raising my eyes upwards, I beheld the host of Sion careering above the clouds, attended by myriads of angels, whose chariots filled the whole expanse of heaven, and who, with the victorious army of the Lamb, sung in strains louder than "the voice of many thunders," yet sweeter than the melody of "harpers harping with their harps," "O death, where is thy sting? O grave where is thy victory? thanks be to God who giveth us the victory, through our Lord Jesus Christ!" But the vision grew dimmer and dimmer, and the sound fainter and fainter, till they completely died away upon the ravished eye and ear. But now, *I* felt lonely and sad. I seemed as one forsaken, and my heart died within me. A preternatural darkness began to gather around, from above and beneath, and the earth appeared to sink, almost imperceptibly, but rapidly downwards. A terrible commotion seized upon its vitals, which caused it to heave to and fro, amid the circumambient air. Deep horror struck upon my inmost soul. I attempted to run, but in vain,—to cry, but my tongue clave to the roof of my mouth. And oh! I fancied that I felt at my heart "the worm that never dies, and the fire that is never quenched."—The earth was now dashed from point to point, in a manner altogether indescribable, whilst its motion became accelerated to a degree of which it is impossible for words to give the faintest idea. A fearful consciousness seized upon my mind, that it was rapidly approaching to its crisis, when, all at once, it was dashed to pieces, and scattered through the immensity of space, whilst I was flung, as if in anger, into the bottomless pit. Here I awoke, gasping for breath,—gazed wildly around me, and felt, for a time, as if the room in which I lay, whirled rapidly round.

This vision filled me with terror in regard to the consequences of my present illness; and it was much heightened by a visit from the "Prince of Darkness," himself. I had a glimpse of him, just for a moment; for he seemed to be brought into my presence by some extraneous power which he would have been willing to resist; and he merely glided, as it were, through my apartment. And oh! (quantum mutatus ab illo,) how changed, indeed, from what he had formerly appeared to me, in the days of my prosperity. His visage was darkness itself, though encircled with the flames of hell; and what was still more dreadful, there appeared an expression of deep and fiendish malice in his half averted countenance. I turned away from the sight with a shudder. My very flesh quivered with fear, and I could not, in the agony of my soul, help crying out, "Lord be merciful to me a sinner!" But a voice of thunder seemed to reply, "The wages of sin is *death!*" and my heart sunk within me. O the darkness of that hour: death itself gat hold upon me, and the flames of Tophet compassed me about.

In the course of time, however, my mind was somewhat soothed and relieved by the kind visits and edifying conversation of a Christian officer, who lived in the neighborhood, and whose society I had in the days of my health, sedulously avoided. On being sent for, he came to my house with the greatest willingness, and did all in his power to minister to my comfort. He told me that I was not yet beyond the verge of hope,—that

"As long as life its term extends,
"Hope's blest dominion never ends,
"For while the lamp holds on to burn,
"The greatest sinner may return:"

that the Captain of Salvation was of a most gentle and forgiving spirit; and though deeply injured, would, upon being assured of my repentance, even now receive me into favor. This, at first, I could hardly believe; nevertheless, it went a great way in dissipating the gloom of my spirit. But the thought of death was still dreadful. The future was yet uncertain; for I had obtained no personal assurance that "the Captain of the Lord's Hosts" would accept of repentance in my circumstances, and remit offences so numerous and aggravated.—Neither had I the opportunity of proving the sincerity of such a change, on my part, even supposing it to have existed, by joining the Christian army, and engaging in actual service.

My mother was now sent for, whom I had, for some time past, most ungratefully neglected. The thought of this hung heavy at my heart, and I dreaded, lest it might prevent her coming. But in this, I was most agreeably disappointed; for as soon as she heard of my illness, off she came on the wings of affection, and soon found herself at my bed-side. Without at all adverting to the past, or noticing my ingratitude, she seemed only solicitous for my welfare, and did all in her power to relieve my gloom, and mitigate my distress. She shed tears of joy, when she heard me declare my solemn determination to leave "the camp of the enemy," and join the soldiers of *the Cross*. Then, as she afterwards told me, she remembered the days of old: all her toils and anxieties—all her tears and her prayers, were amply compensated; and she felt as good old Simeon did, when he clasped the "holy child" in his aged arms, and said, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

My mind and body now began to recover together—still I was not without anxiety in respect to the future. Hope had taken possession of my breast, but it was feeble and inconstant. This state of things, blessed be God, did not long continue; for in answer to my own earnest entreaties, and the intercession of my dear mother, and our friend, the officer, on my behalf, the Commander in Chief sent me the following gracious message: "In a time accepted have I heard thee, in a time of salvation have I succoured thee. Though thy sins be as scarlet, they shall be white as snow, though they be red like crimson, they shall be made like the wool. Fear not, neither be dismayed, for the Lord Jehovah is thy strength and thy song, he also is become thy salvation. Though thou hast lain among the pots, yet shalt thou be as the wings of a dove, covered with silver, and her feathers with yellow gold."

Such was the elevated generosity, and the undeserved mercy of the Lord Jesus Christ, to a worthless worm of the dust. O, the peace—the joy—the glory of that hour! "Bless the Lord, O my soul, and all that is within me, bless his holy name.—Bless the Lord, O my soul, and forget not all his benefits; for he forgiveth all thine iniquities, he healeth all thy diseases, he saveth thy life from destruction, and crowneth thee with loving kindness, and with tender mercies." "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!"

* "Let any one try to arrive at the same elevation of virtue, not having lost *the spirit of war*."

For the Secretary.

Bro. Canfield,—

As protracted meetings are employed by the Great Head of the Church, in many places, to the quickening of saints and the conversion of sinners, I wish to present a few thoughts respecting them to the readers of your paper.

According to the accounts given, different degrees of success have attended these meetings. And since the greatest amount of good possible, is desirable, it is an interesting inquiry, To what, as far as means and circumstances are concerned, is this difference attributable? For though the Holy Ghost is the supreme agent in accomplishing all that is done, has He not ordained a system of means which He employs, adapted to the end? It pleased God by the foolishness of preaching, to save them that believe; and the tithes must be brought in, that he may open the windows of heaven and bless the churches. And is it not evident that some means and circumstances are more, and others less favorable to the salvation of souls in such meetings?—What are those more favorable? What efforts have been most blessed?

Does it not appear, from the accounts we receive, that those protracted meetings, generally speaking, have been most blessed, in which the preaching has been done by the fewest persons? I believe that, if we examine the periodicals on this subject, we shall find an affirmative answer.

In Hamilton village, N. Y., we are informed, "a protracted meeting was held a few months since, in which about 70 professed to be converted;" and it is said the preaching was performed mostly by one man. A year or two since, I was informed, the pastor of the Baptist church in Auburn, in the same State, conducted such meetings, in which he performed the preaching, almost, or quite exclusively, to great success. And are not individual ministers of different denominations doing the same now in some places, with signal success? Some times two together; and can we not see satisfactory reasons why meetings in which the preaching is performed by one, rather than many, should produce the most good? When the preaching is done by one, there is no opportunity for the hearers, when they should be looking to themselves, and doing their duty, to make invidious comparisons of the different preachers; but they are more likely to forget the manner of the speaker, and atttend to the truth presented: and without this, it is impossible they should be benefitted.

Let one understand beforehand, that he will be expected to do the preaching, and he can so adapt his discourses that every one shall be suited to give a blow.

Again, the more one preaches, the more his feelings are enlisted, and the more powerful he becomes in the Holy Ghost, so that increasing effect may be produced from every successive sermon. But frequently a new speaker, coming in, and giving a discourse not being up to the tone of feeling, nor acquainted with the state of things in the meeting, nor having a subject adapted, proves a *real damper* to the interest in it, and the Holy Spirit is quenched, and another powerful discourse is requisite to raise the fire to what it was when he commenced.

Thus there is the same as a dead loss of two discourses. O how much of this there has been to the distress of many souls, in such meetings! Do not *these few* things argue the importance of having the preaching in Protracted meetings done by one man? Should other ministers be present, visiting and prayer meetings may afford a field of labor interesting to themselves, and profitable to the people. O that there were a score of ministers full of faith and the Holy Ghost, to go through the churches where called for, in such labors, who might be blessed in awakening the saints, and turning sinners from darkness to light. Will not the churches and ministers regard this as a subject of vital importance to the interests of the cause of salvation? Are not our churches mostly asleep, and sinners among them liable to sleep till awaked in hell?

A.

The following historical account of the Karens, and what has been done, and is doing, for their spiritual illumination, was prepared to accompany a box of articles, manufactured by the Hartford Juvenile Karen Society, and placed on board the steamboats, for sale to those who may be disposed to aid in promulgating the word of God in that land of darkness.

THE KARENS

Are a race of men, consisting of about seventeen millions, inhabiting the mountainous parts of the Burman Empire, Asia.

They do not worship idols. They say that they once had the word of God, but that they lost it in consequence of their forefathers eating fruit which God had forbidden, and that God gave them up to the dominion of the devil. As their only safety, they therefore worship the devil, who appears to them in the form of Nats. By making offerings to the Nats, they hope to please Satan, and thus prevent him from inflicting evils upon them. Their worship, as they admit, is induced by fear, and not by love.

They have from time immemorial had a tradition, (and that tradition is preserved in an ode which they are accustomed often to sing,) that the *white foreigners* should restore to them the word of God. As soon, therefore, as they heard, a few years ago, that there were white foreigners, called Missionaries, at Tavoy, they sent a deputation of their nation, to inquire if they had brought the word of God; and since they received an affirmative answer, they have been constantly begging for a translation of it. As fast as portions of the Scripture, and tracts are printed, they seize them with eagerness, and it is impossible for the few missionaries, and few presses now in Burmah, to supply the increasing demand for these publications.

Their tradition had disposed them favorably to listen to the gospel from white foreigners; and by the blessing of God, a very considerable number of the Karens have renounced the worship of demons, and become the true disciples of Christ. A few of them have also become preachers of salvation to their countrymen. One of these ministers, by the name of Ko Chet Thing, has recently visited the principal cities of the United States; and his communications, interpreted by Rev. Jonathan Wade, a missionary to Burmah, have produced a thrilling interest in the mission to his countrymen.

One more fact in relation to this singular people, cannot fail to interest the reader. About eighteen years ago, a man visited a village of the Karens, and left a book, which, as they say, he told them to worship. They could not read it; but as they supposed the man to be a prophet, they obeyed his instructions. They wrapped it in several folds of muslin, placed it in a curiously wrought bamboo basket, and for twelve years, bowed down before it in idolatrous homage. Six years ago, they conveyed it with great care to Rev. Mr. Boardman, at Tavoy, and having, with solemn awe, taken off the

folds, presented it to him, with the request that he would interpret it to them. What was Mr. Boardman's surprise on finding that it was an old English Prayer Book! He told them that they must not worship the book, but the God whom the book revealed.

The Karens are fully prepared to receive the Bible. Tradition has taught them to expect it from the hands of the *white foreigners*. They ask the missionaries why it is withheld from them. What answer shall they give? DELTA.

Hartford, June 26, 1834.

CHRISTIAN SECRETARY.

HARTFORD, JULY 5, 1834.

The Installation of the Rev. S. S. Mallery to the pastoral office of the Baptist Church in Norwich City, will take place on Wednesday, the 9th inst., at 3 o'clock, P. M. The Rev. Spencer H. Cone, pastor of the Oliver Street church, New York, is expected to preach on the occasion.

The minutes of the New-York Baptist Association are received. The meeting was held at Samptown, N. J., May 27—29, 1834. Sermon by Eld. D. Dunbar, from Titus ii. 14. Eld. G. S. Webb, Moderator; Eld. A. R. Martin, of Staten Island, Standing Clerk. Churches 31—Ordained Ministers 23—Licentiates 11, —Baptized 213—Total 3458. This Association has within itself what is called the Representative Baptist Mission Society; and the Report of the Executive Committee renders it manifest, that it is a very active and efficient body. The Report itself is characteristic of fair and impartial business men, who seem to take pleasure in, and time to make, a fair, full, and ready disclosure to their constituents of what has been effected by each missionary employed, leaving no one under the necessity of inquiring after the doings of the Committee, or the success of their agents. The Treasurer's Report shows the expenditure of about $560 the past year by this society. During the same year, the Association have contributed to the funds of the Bap. Home Miss. Society, $471 25. The concluding sentiments of the report are too important to be passed over in silence. Hear what they say:—

"Do we wish to sustain Missionaries abroad? Then we must build up the *Churches at home*. It is to *these* we must look for fresh recruits in the Missionary ranks, and the means to sustain them. Surely the object is good. It is noble, no less than the healing of the nations. We are not sending men to praise medicines for the curing of the body, but to proclaim the word of life. To spread abroad that word which is able to make men wise unto salvation, because it reveals the blood of Jesus as the only balm in Gilead, for the healing of the sin-sick soul."

Extract from the above Minutes:—

"A suggestion contained in the letter of the Bethel Baptist Church, New York, in relation to Mr. Johnson Chase, was referred to a Committee of brethren James Vanderpool, Sylvester Pier and P. P Runyon, who made the following report, which was unanimously adopted.

Whereas Johnson Chase still professes to be a regular Baptist preacher, in good standing; and, contrary to the decision of the Association, in May, 1831, he still claims to be the pastor of the Bethel Baptist Church in the city of New-York, (to wit, the Church now under the pastoral care of W. G. MILLER,) We, after so long forbearance towards him, are at length compelled to make known the following fact, viz.

That the Bethel Church, as early as January, 1831, excluded Johnson Chase from their connexion, and that he never has been restored. Hence, in our judgment, he is unworthy of the fellowship or confidence of any regular Baptist Church."

TEMPERANCE CAUSE.—At a state convention of young men held at Utica in May last the following resolve was passed.

"*Resolved*, That in view of the great control which stage proprietors exercise over the comfort and safety of travellers, and over the character of taverns, the Executive Committee of the New York State Temperance Society, be requested to prepare a Circular to be addressed and sent to the proprietors of stages, respectfully soliciting them to employ none but temperate drivers, and to give their support and patronage to taverns from which ardent spirit is excluded."

This resolution is accompanied by a circular, as requested, addressed to stage proprietors, soliciting a compliance because they say (and we think truly) that "public opinion demands it, that a due regard to the safety of passengers requires it; that due respect to public morals demands it; that regard to the drivers themselves demands it; and that a due regard to the interests of stage propietors themselves demands it." All these positions are well sustained, and are hereby commended to the consideration of the phalanx of stage owers in Connecticut; than whom none are more respectable.

GROWING PHILANTHROPY.

We had commenced writing an annunciation of the fact, that the subject of Slavery was exciting a deeper interest in the minds of community than heretofore, when the following article on the same subject fell under our eye, and which we adopt as expressive of our own views. It is from the Literary Inquirer, a fine and well-done periodical, published weekly by W. Verrinder, 177 Main St. Buffalo.

SLAVERY AGAIN.—It is doubtless known to many, if not all of our readers, that the Rev. Dr. Cox, of New York, is publishing in the N. Y. Evangelist an interesting account of his recent visit to Europe. During his sojourn in the British empire, the sentiments of this gentleman underwent a complete revolution on the subject of slavery; and in the course of his journal he has given, in his happiest manner, a brief history of that change and the causes by which it was produced. We regret to perceive, that since his return, and on the above account exclusively, Dr. Cox has been most bitterly attacked by some of the Daily and other papers in the city of New York, whose editors have *discovered* in his eloquent and pathetic appeals in behalf of the colored people, symptoms of an aberration of intellect!! Alas, and is it indeed the case, that, in *free* and *enlightened* America—"the asylum of the oppressed and the refuge of the persecuted," no sooner does an individual advocate the cause of the *enslaved* and *degraded* negro, than he is assailed in the most virulent manner, even by his former friends and admirers, and his conduct attributed to motives which would disgrace a Robespierre or a Nero? But we rejoice to learn, that notwithstanding the ridicule which its opponents attempt to heap upon the system of the abolitionists, and in spite of the unprovoked and pitiless attacks made upon its distinguished and philanthropic advocates, the cause of UNIVERSAL EMANCIPATION is steadily advancing. In proof of this statement, we need only refer to that "act of gigantic benevolence," in pursuance of which, on the 1st of August next, slavery will no longer exist in the British West India islands; we need only refer to the announcement contained in a recent letter from Copenhagen, mentioned in the sixth page of our last number, and by which it appears that the King of Denmark has already followed the noble example of England; we need only refer to a similar disposition which is beginning to manifest itself in France and other European nations, and which ere long will rise up in its might, "break the bands of the oppressors and let the oppressed go *free*." And shall America remain an unmoved spectator of this glorious and triumphant struggle? O no! She will not!—she can not! Already has she begun to exert herself in this noble cause; already has the mandate gone forth, that native *Americans*—whatever may be the color of their skin or their original country—shall no longer be held in cruel bondage and brought and sold like the brutes that perish; already have sixty Anti-slavery societies been established in different parts of the country, and the number is rapidly increasing. We hope, however, the day is not far distant when there shall be no necessity for the existence of such associations as these; but when the glorious declaration, in defence of which the Heroes of the Revolution so nobly fought and bled, will be applied to men of every climate and color—and the only strife shall be, who will do most to promote the practical illustration of the principle, "that *all* men are created equal." We have said, and we repeat the remark, that the abolition cause must prevail. We believe it will triumph over all the opposition that is arrayed against it: for it is the cause of philanthropy, of patriotism, and of justice. "Violent opposition will only hasten it. Let 'light and love' be our motto. Truth is great, and must prevail."

TO CORRESPONDENTS.—A copy of the sermon preached before the Conn. Bap. Education Society at their late anniversary, is received, with a request for its insertion in the Secretary. So strong are our doubts of any benefit being derived from its publication, that it is postponed for further advisement, but not with a present determination not to print it at all.

AMERICAN ADVOCATE OF PEACE. Conducted by C. S. Henry. Hartford, Wm. Watson, for the Connecticut Peace Society.

The first number of this work is just out of press, and contains 56 octavo pages, elegantly printed on new type and fine paper; and is handsomely done up in colored wrappers. Of the contents of the work, it is sufficient to say, that bating the "disadvantages of a first number," which the conductor claims for it, they do honor to the cause it advocates, no less than to the projectors. The *appearance* of the pamphlet will secure it a reading, the reading will secure a conviction, conviction (it is hoped,) will secure a subscription. It will be issued on the first days of June, September, December and March, at one dollar a year, payable on the delivery of the first number. We had intended to make some extracts this week, but the early date at which we had to fill our paper, on account of losing our hands on the 4th inst. obliges us to defer it.

MEMOIR OF ELDER JOHN PEAK, written by himself. Second edition.

RECOMMENDATIONS.

The former edition of this work, we believe, was extensively circulated. The present is furnished with a very correct likeness of the author; and an appendix is added, giving a brief history of the origin of several churches in the neighborhood of Boston. It is well to read the trials which the early ministers of our denomination were called to encounter, and to see how "the Lord has led us through the wilderness." By comparing the past with the present, we shall see abundant reason for gratitude.—*Am. Bap. Mag.*

April 10, 1833.

Whereas our respected Brother and Father in the ministry, Rev. John Peak, of Boston, has published the Memoirs of his early life, and has lately issued a second edition, with considerable additions, it gives us pleasure to state that we think the publication interesting in its narrative and calculated to do much good; and do, therefore, cordially recommend it to the patronage of our Christain friends.

Bela Jacobs, Cambridge; Henry Jackson, Charlestown; Thos. P. Ropes, Weston; Eben'r Nelson, W. Cambridge; Joseph A. Warne, Brookline; Charles Train, Framingham; Nicholas Medberry, Watertown; Moses Curtis, Medfield; William Leverett, Roxbury; Gustavus F. Davis, Hartford, Ct. William Collier.

Brother Peak is now in this city, for the purpose of closing the sale of his second edition. He is very decrepid, and from long acquaintance, we gladly endorse the fraternal recommendation of our brethren above named. He will visit a few of the churches in Connecticut, and we hope will meet a ready sale of his book. No matter for the price; for brother P. is an old war-worn soldier of the Cross, now on the *invalid* list, and as we have none to grant pensions in such cases, the avails of the Memoir are a pecuniary benefit to him, while the buyer is highly entertained with the reading. A. BOLLES.

NEWTON THEOLOGICAL INSTITUTION.

A subscription was set on foot last year, to raise ten thousand dollars, the interest and principal of which were to be expended for the support of a third professorship in the Seminary, for twenty years. The sum is but partially subscribed, and of course such professor is yet unprovided for. It is known to many, that Mr. N. R. Cobb, late of Boston, deceased, was a munificent patron of the Institution; to whom, on emergency, application was never in vain.

In view of his decease, and the consequent necessity for increased liberality in others, to meet the wants of that valuable seminary, a writer in the last Christian Watchman, holds the following impressive language, which, it is hoped, may excite deeper self-examination in many minds, and quicken to a ready and liberal discharge of duty, in respect of this claim.—The writer says—

It is hoped that every individual who feels an interest in Newton Theological Institution, will bear in solemn recollection, that the benevolent individual who did for this Institution not less than all its other friends united, has ceased from his labor. Once, we know, there was an individual, who, when the wants of the Institution were made know to him, gave five hundred, or a thousand, or five thousand dollars, with all the promptitude and cheerfulness that a father procures bread for his children, but now he is not. In this voice of his providence, the Almighty speaks to some of his children in an emphatic language.—He doubtless saw that the labor of his servant was no longer needed; that for want of the service performed by him, other of his children were suffering in their dearest interests, both for this world and for that which is to come; and that on this account, they were in jeopardy. He therefore removed his servant, who had labored thus well and long, to give them room. O that the Holy Ghost may whisper to each one, "See that ye refuse not him that speaketh."

An Infant School in Liberia.—Who will not rejoice in *every sign* or *indication* of the progress of intellectual and spiritual light in Western Africa? Mrs. Elizabeth Thomson, in a letter to a friend in New York, states that she has an infant school in Monrovia, consisting of about 70 children; that several of them are the children of native Africans, some of whom are distinguished by their intelligence above other children.—*Rel. Tel.*

From the Baptist Repository.

Farewell Letter of Rev. Mr. Skinner, on leaving the U. S. for the Colony of Liberia.

As I am soon to embark for Liberia, and for a time, perhaps forever, to leave my native land, my wife and children; and those objects upon which we are not to fix our affections; and to encounter the dangers and privations inseparably connected with such an expedition; I feel it a duty I owe to the cause of God and truth, briefly to state the leadings of my mind, and those providences of God that have led me at the advanced age of 57, to engage in such an enterprise. It pleased God, in his infinite mercy, many years ago, to lead me, as I trust, to love his adorable character, and ardently to desire the advancement of his cause and the salvation of souls. And I was led, in the feelings of my heart, to dedicate myself and my all to him.

About four years ago, it pleased God to try the sincerity of this pledge, by permitting my oldest son and his family to occupy Liberia as the field of their labors, in the employment of the Baptist Board of Foreign Missions. From my knowledge of his constitution and liability to fever, I had not the least idea he could long survive the effects of that climate. I was sensible he was moved by a sense of duty, and the love of souls, in accepting the appointment. I knew that all things would work together for good, to them that love God, and to him amongst the rest. Could I say no? Could I throw an obstacle in his way? I could not. Whilst he was at the South, after I had taken my last farewell of him, my mind became deeply impressed with the vast importance of introducing the Gospel into that land in its purity, and free from that overwhelming conformity which I beheld every where pervading this land, and extending its unhallowed influence to every religious denomination. So powerful were these impressions, that I several times determined to write to him on the subject; but whenever I attempted to write, an impression that it would do no good, that he would not live to improve it, would instantly follow and lead me to desist. He sailed in October, and arrived at Monrovia the 6th of December. He lost his wife on the 8th of January following. On the 1st of March, 1831, he left his field of earthly labors, and exchanged this cross-bearing, self-denying, and pain enduring life, for the presence of his Saviour.

No communication from us reached him. The reception of the letter which brought the intelligence of his death, was accompanied by a lasting impression, that it was my duty to go and perform that duty I had assigned for him. Such were my feelings that nothing but the condition of my temporal affairs prevented my offering myself to the Board, to take the place where he had fallen; and there was no time from the period of his death until within a few days of the time of my receiving my present appointment, that I should not cheerfully have entered this field without any other reward than my personal support.

When the difficulties were removed out of the way, by the offer of my present appointment, another difficulty had arisen. I had been taking an abolition paper. I had viewed with aborrence, the conduct of the inhabitants of Canterbury towards Miss Crandall, and the statute designed to suppress her school. I hated the system of slavery, and I believed the abstract principles of the abolitionists on this subject, so far as justice was concerned. I felt it a duty I owed to my God and to humanity, to exert myself to the utmost, to remove this evil from the land as soon as practicable, consistent with the good of the slave, and of the community, for I felt to put the good of the slave first.—And the operations of the Colonization society appeared to be too slow and uncertain to be relied on wholly. On the other hand, a colony had been established at Liberia; this colony it was the duty of the Christian and philanthropist to support. It appeared to me, on mature reflection, that establishing more colonies on the coast of that country was duty, with the two-fold object of abolishing the foreign slave trade, and introducing the gospel in that country; and that in all human probability God had put it into the hearts of those benevolent men, who first founded this society, to enter upon this plan of colonization, that he might bring about the greatest good to Africa, and most advance his glory, by turning the sins of slavery into a means to accomplish the promise, that "Ethiopia shall soon stretch forth her hands to God."

In addition to this, there were several of the states where slaves could not be emancipated, except they were removed from the State. I felt as though I should not be willing to be a slave until the abolitionists could convince all the slave holding states, one by one, that those laws were unjust, and induce them to abolish the evil; and this I was persuaded was the only constitutional way by which they could effect the object. The Colonization Society, therefore, presented the only means of emancipating hundreds who must die in slavery.

My abhorrence of slavery is such, that I should prefer a place as much worse than Liberia as that is worse than the most fertile and salubrious part of the north, even if Liberia is as bad as the worst representation of it, to the horrors of slavery. I could not hesitate, therefore, as to my duty, the duty of the society, and the duty of the Christian community. There ought not to be a case where a slave who can be emancipated, and wishes it by being sent to the colony, should be suffered to remain in the condition of a slave for want of funds for his removal. A man that would not be rejoiced to have freedom upon the terms presented by this society, that a man would extricate himself and flee a foul servitude, has less abhorrence of the evil than I possess; and he that will not aid in the most liberal manner to furnish to the society the means of emancipating every one offered, must have a different rule for his conduct, than that which requires that he should do as he would be done by.

Under these impressions, I was led to view the attack made upon the Colonization Society as pernicious and unwarrantable; and that the attempt to discourage the colored population from emigrating to Africa, was an injury to them; for they can never enjoy more than a nominal equality here, an injury to the white males, and an injury to the cause of truth. This led me to feel it a duty to found a third society, that should unite with both the existing societies, and aid both in every effort proper to be made, and whose precise object shold be exhibited to the public. I had commenced forming such a society, and this led to a question where I could do the most good? I may in some future communication state the plan I had formed for this society. The question of duty I have endeavored to decide in view of eternity, and have committed myself to the word of his grace, and I rejoice to go forward in the way which appears to be duty.

Brethren, pray for me. I entreat the prayers of every Christian for me and my companions. Pray for those already in the field. Pray for the infant colony and for benighted Africa, that God would soon fulfil his promises to that people and glorify himself in their salvation. Certainly, Africa, the most degraded portion of the habitable globe, and made so in a great measure by those who wear the Christian name, deserves the prayers, the alms, and the united exertions of the Christian world, in the great work of Christianizing, moralizing, and enlightening her children. In this work, may God help us to engage with a zeal commensurate with our duty, and the importance of the object before us.

EZEK. SKINNER.

LATEST FROM LIBERIA.

The schr. Edgar, Capt. Laudias, arrived at New York, bringing dates to the 12th of May.

The Rev. O. S. Wright, Methodist Missionary, Rev. Mr. Laird and wife, and Rev. John Cloud, Presbyterian Missionary, had all fallen victims, and had perished from the fever of the country.

The Rev. John Hersey, late Vice Agent of the Maryland Colonization Society, the Rev. James Temple, the only survivor of this little band of Presbyterian missionaries, who left this port in October last, in the Jupiter, have returned in the Edgar. From the latter we learn that the Rev. Mr. Spaulding and his wife, are probably now on their passage in the Argus, expected to leave Monrovia May 12th, for Boston. The health of the colonists generally, was good; no deaths have occurred among the emigrants who went out by the Jupiter, except the aged female and her grandchild, mentioned before.

There appears to be a want of industrious habits on the part of the colonists. The only items worthy of note are as follows:

From the Liberia Herald.

Schr. Margaret Mercer. The agency schr. Margaret Mercer, after having undergone considerable repairs, will be dispatched in a few days with a suitable cargo to the leeward, for the purchase of rice and palm oil, and it is probable she will stop at the new settlement about being located at Cape Palmas, by the Maryland Colonization Society.

Houses for New Emigrants.—Two extensive buildings, one of which is nearly completed, are now erecting in a pleasant part of our town, for the reception of new comers.

Monrovia Baptist Mission School at Grand Cape Mount.—It is with peasure we announce to our distant readers, that the school contemplated to be established by this society, has now been in operation for several weeks, under the care of A. W. Anderson. The location, we believe, is the spot formerly occupied by Mr. Carey's School at Big Town in the Dry Country, and the residence of Prince Peter. The facts of usefulness, from its former occupation are evident. There are now, it is supposed, upwards of twelve young men, natives who can read the English language with tolerable facility, who are very desirous that the younger part of their nation should enjoy the same advantage.

Presbyterian Church.—The foundation for a stone Presbyterian Church has been laid in Broad street and is now in a considerable state of forwardness; the building is 40 feet by 30.

From the Calcutta Philanthropist.

MR. WOLFF THE JEWISH MISSIONARY AT BOMBAY.

From many other particulars concerning this indefatigable man, we have room only for the extract which is given below.

On the forenoon of Tuesday, the 3d, we proceeded with Mr. Wolff to the Beni-Israel. We soon found ourselves surrounded by a great number of them, and by some of the Jews from Yemen. Mr. W. spoke to them principally in Hebrew, and we interpreted for him. He gave an interesting account of his own conversion, of the object of his wanderings, and of the good hope which he enjoys through grace. He clearly showed that Jesus is the Messiah, and worthy of all acceptation; and he preached in his name repentance and remission of sins. At the close of his address, Daud the Great made his appearance. The attention of his brethren provoked an audience from him: but he refused to gratify his instructor by granting him a sight of the synagogue, of which he reckons himself the lord. Mr. Wolff gave him his blessing; but his own consciousness of demerit led him to interpret it as a curse. We are strongly reminded by his appearance on this occasion of his conduct about a year ago. A learned Rabbi from Jerusalem, who came to Bombay in great distress, received from Daud five rupees as a donation. The Rabbi expected more, and he gave a blessing to his benefactor, who was understood to offer fifty, on the condition that it were *taken off*.

On the way to his lodgings at Mr. Farish's, Mr. Wolff called at Munbaidevi, with the view of seeing the devotees. He declared, that the man who has supported the flower-pot in his hand for sixteen years, and whose nails are six or eight inches long, is the proudest individual whom he has yet met in his travels. Mr. Wolff was disposed to salute him, with the view of soothing his perturbed feelings, when he retreated with the greatest indignation. The following conversation then took place between the parties.

W. Who are you?

D. I am a god.

W. A god! You are like a devil.

D. Begone! Have you nothing to do with me?

W. I would fain give you some instruction.

D. About whom?

W. About yourself. I am afraid that, if your heart be not changed, you will go to hell.

D. You are going to hell.

W. Then, why do you not take hold of me to pull me out?

D. Ha! ha!

A large concourse of people had now assembled, and we interpreted for Mr. Wolff, while he briefly addressed them.

In the evening, Mr. Wolff lectured in the Town-Hall to the largest congregation of our countrymen and natives whom we have yet seen in Bombay. The subject of his discourse was the ninth chapter of the Acts. Though not very formal or regular it is luminous and impressive. Though he did not institute a comparison between himself and the Apostle Paul, we could not help discovering some resemblance in their circumstances. All must allow, that Mr. Wolff, notwithstanding certain draw-backs, and all the slander to which, in common with him whom he seeks to imitate, he has been subjected, is one of the most zealous and devoted Missionaries of modern times. He can almost literally appropriate to himself the language of the Apostle; 2 Cor. xi. 22—26, "Are they Hebrews? so am I," &c.

THE SLAVE TRADE.—This abominable traffic is still carried on in Brazil to a considerable extent, notwithstanding the obligations of laws and treaties to the contrtray. The President of the Province of St. Paul's having sent the Judge of the 6th district to St. Sabastian, to ascertain, if possible, where the African negroes reported to have been landed there and on the adjacent beach some months since, were concealed, the latter reported the result of this mission in the following terms:

From the confidential information which I have been able to obtain, more than once, Africans have been landed on the coast to the northward of this port, in the District of Ubatuba. Near two thousand slaves were concealed in large huts at a place called *Cananas*, and another near it called Taubatinga; a great portion of them were sent to the towns on the road to Rio de Janeiro, part remained in the District of Ubatuba, and in three of the Districts of this town, and finally it is suspected that Africans still exist in Villa Bella.

The number of persons implicated is very great,—more than four hundred would be imprisoned providing the law was enforced, and this number is composed of the people of great wealth and influence, having many friends, relations, &c; much property would be lost—interests and animosities set in commotion.

Neither is it this, nor the fear of implicating myself, nor the idea of personal danger, (which would be probable enough) that would obliterate in my mind the necessity of enforcing those principles of morality, and relieving human nature so atrociously villified. I foresee there is no hope of encountering in the Justices of the Peace either union of sentiment or energy, and that discourages me entirely. The orders of your Excellency would long since have been executed, had I not encountered the above mentioned difficulties. What effect has been produced? What can be expected from Justices who are all aware that Africans exist in their districts, and not only wink at it, but deny the fact.

It is said that the Africans were employed in the centre of the estates and sleep in the woods. I have been informed of a horrible fact which took place about the middle of last year; a vessel loaded with these miserable creatures capsized in a gale, and floated with the keel uppermost; she was fallen in with by a vessel off Villa Bella, who immediately sent a boat to sink her; on starting one of the planks the smell she emitted was horrible, and a number of human bodies were seen floating from the hold!

The mortality on the one hand, and a multitude of serious considerations on the other, render me incapable of reflecting on such an occurrence.

These applying facts, on being received by the Governor of St. Paul's, were by him transmitted to the minister of Justice, who implores the government to adopt efficacious measures for the remedy of so great an evil.—*Journal of Commerce.*

TO THE HUMANE.—A family in Franklin County is laboring under much anxiety on account of a son that is insane, and has, for almost three years, been roaming (as they have cause to suppose) in this and the adjoining N. E. States. His name is Daniel Kendal Fish, twenty-four or five years old, of middle size, and firm, stout frame. His native town is Wendell, Franklin co. Mass. By giving this a few insertions in your valuable publication, requesting editors in this and the adjoining states to copy it, or any one to communicate information to the Selectmen of Wendell, you will draw forth their warmest benedictions; and any person that will send such accounts of this unfortunate young man, as will enable them to recover him will have the sincere thanks and prayers of a family truly in this case afflicted.—*Greenfield paper.*

Interesting Meeting.—The Jupiter sailed for Liberia, on Wednesday. Among the passengers, are Rev. Dr. Skinner, Missionary and Physician; Mr. Searl, a graduate of Amherst College, and Mr. Finley, a graduate of Princeton, Teachers, under the patronage of the Ladies' Association, of New York. Mr. Searl is also the Vice Agent of the New York City Colonization Society, charged with selecting a suitable place for locating the proposed new colony. Dr. Webb, from Washington, D. C. and Dr. McDowell, from Edinburgh, Physicians, in the employ of the parent Society, also sail in the Jupiter, together with Eunice Sharp, a colored woman, of education and piety, from Vermont, who goes forth of her own accord and motion, to devote herself to the cause of education, in Africa. Preparatory to the embarkation of this self-devoted band, appropriate religious services were celebrated in the Brick Church, in which the congregation of the late Cedar street church united. An admirable address for the occasion was pronounced by Rev. Cyrus Mason, and the concluding prayer by Rev. Dr. Spring.—*N. Y Spec.*

The Philadelphia Commercial Herald says, "We understand that the Grand Jury of Baltimore have found bills of indictment against five individuals, concerned in the insurance company which lately failed in that city, for a conspiracy to defraud the community."

Cholera.—Among the deaths at Louisville, of Cholera, are those of John F. Anderson, of the firm of Thomas Anderson & Co., and Mrs. M. Gray, a native of Philadelphia, and wife of Mr. Jackson Gray, of the New Orleans theatrical company. It has been made certain that those persons who were supposed to have been poisoned by partaking of food prepared for a wedding party, were cases of cholera.

M. Goudot, the distinguished naturalist, who has been engaged for several years in exploring the Island of Madagascar, has arrived at Brest with the whole of his collection, comprising upwards of 40,000 specimens, and is expected shortly in Paris.—*Galignani.*

A firm of Brick Makers, in Mount Vernon, Ohio, have succeeded in getting a new brick machine into operation, and with complete success. It operates by pressure, and manufactures rapidly, the very best quality of bricks out of dry clay. There is a pressure of more than 50 tons upon every brick; it comes from the press as smooth as plates of polished steel can produce. One horse makes twenty such pressures in a minute.

There is a woman living in Stockport, Eng., who has reached her 90th year, and is cutting an entire new set of teeth.

MARRIED.

At Willington, on the 22d ult. by Rev. S. S. Mallery, Mr. Harvey Calkins, to Miss Sophronia Shaffer, both of Vernon.

At Norwich City, on the 29th ult. by Rev. S. S. Mallery, Mr. Titus Bailey, to Miss Eunice A. Frink, both of Greenville. By the same, Mr. Samuel B. Taylor, merchant, of Mystic, to Miss Eunice. G. Miner, of the same place.

DIED.

In this city, Mr. Henry Imlay, aged 44.

In this city, Maria, aged 2 years and 9 months, daughter of Rev. Wm. W. Turner, of this city.

At Harwinton, Mr. Daniel Holt, aged 67.

At Danbury, Mr. Eleazer Weed, aged 79,—a soldier of the revolution.

At Glastenbury, Miss Jane Porter, aged 22. This amiable young woman was made the hopeful subject of divine grace in the Revival enjoyed by the Baptist Church in this city, in 1831. She was baptised with four others, September, 4th, and to the end of her short Christian pilgrimage adorned her profession of goodness. Her last sickness was the consumption. For several months, she contemplated her approaching dissolution with composure, and at length yielded to it in the triumphs of faith.

Her funeral was attended at the house of her father in Glastenbury on Thursday afternoon. The concourse of people was great; and the tears of very many indicated the esteem in which she was held by those who knew her best, and their sympathy with the parents, ten brothers and sisters, and other kindered who were present.

An addres was made on the occasion by her late pastor; and prayer offered by Rev. Mr. Riddell, pastor of the Church in Glastenbury.

"Them that sleep in Jesus, God will bring with him!"

NOTICE.

THE Ministerial Conference of the Ashford Association will hold its quarterly meeting at Tolland, on Tuesday, the 8th of July, at 10 o'clock, A. M. Sermon by br. A. Cole.

NICHOLAS BRANCH, Sec'ry.

Pomfret, June 23, 1834.

NOTICE.

THE subscribers having been appointed by the Hon. Court of Probate for the District of Tolland, Commissioners on the estate of Stephen A. Lamb, late of Willington, in said district, deceased, hereby give notice that six months are allowed and limited by said Court of Probate, for the creditors to exhibit their claims against said estate, and that they will attend to the duties of their said appointment at the dwelling house of Rufus Rider, on the 3d Mondays of September and December, 1834, at one o'clock in the afternoon of each of said days.

RUFUS RIDER, } Commis-
WILLARD FULLER, } sioners.

Willington, June 13th, 1834.

NOTICE.

THE subscribers having been appointed by the Hon. Court of Probate for the District of Tolland, Commissioners on the estate of Nathan Fenton, of Willington, in said district, an insolvent debtor, hereby give notice that six months are allowed and limited by said Court of Probate, for the creditors to exhibit their claims against said estate; and that we will attend to the duties of our said appointment at the Inn of Isaac Glazier, in said Willington, on the 4th Mondays of September and December, 1834, on each of said days.

ISAAC NILES, } Commis-
ISAAC GLAZIER, } sioners.

Willington, June 13th, 1834. 3w23

POETRY.

For the Christian Secretary.

THE VOICE OF DEVOTION.

O sweet is the song on the wave,
When the moon lights her lamp in the sky,
And sweet is the shout of the brave,
But sweeter a young mother's sigh,
As she gazes in love on her infant asleep,
And the tears of affection her soft eyelids steep!

How sweet is the voice of the morn,
As the sun gilds the far distant hill;
How sweet, too, the voice that is borne,
At eve, from a lone chiding rill;
But sweeter by far, on a calm summer's night,
Is "the voice of Devotion," and holy delight!

When the air is reposing in peace,
On the trees that o'erhang the rude cot,
And the mist of the night, like a fleece,
Wraps in shadow the sweet, hallow'd spot,
And the star of the twilight, all lovely and lone,
From her bower in the west, looks pensively on,—

O then, like a spell o'er the soul,
With a pleasure that tongue never told,
As the deep songs of Paradise, roll
The tones of that "music of old,"—
While the thoughts and the feelings are lifted on high,
And the tear-drops of rapture bedew the tranc'd eye.

The visions of far-distant home,
The dreams of the long-vanish'd past.
As vain as the wild fairy dome,
Or like youth,—ah! too lovely to last!
Then revisit the soul, like the forms of the dead,
Whom we love, though they moulder in death's narrow bed.

Yet there mingles with feelings of woe,
The hope of yon happier clime,
That sheds o'er this dark vale below,
A refulgence that fades not with time;
And "the voice of Devotion," from spirits above,
To the soul wafts the breathings of heavenly love.

Danbury, Conn., June 26, 1834. R. T.

The following lines were intended for an earlier insertion, but were mislaid.

For the Christian Secretary.

Lines dedicated to Mrs. Calista Vinton.

Written as she was about to leave her native land, for the shores of Burmah.

May the rich consolations of grace from on high,
Release thee from self, and from each earthly tie,
Support and uphold thee in each trying scene,
And cause thee on God ever firmly to lean.

To the glory of God may thy whole soul aspire,
And although He may call thee to pass through the fire,
Vouchsaf'd is His promise, "Thou shalt not be burn'd;"
In agony deep, think what Jesus hath earn'd!

And when from the land of thy birth thou dost go,
Leaving all that is dear to thine heart here below,
In India the gospel of Jesus to spread,
Salvation's rich blessings to tell to the dead.

May not unbelief point its shaft at thy heart,
Till in Burmah thou see'st of the ransom'd a part:
Of Christ and His cross, may thy song ever be,
Nor cease till eternity ceases to be.

Norwich, June 7, 1834. H.

From the Western Christian Advocate.

INDIAN CAPTIVITY.

A true narrative of the capture of the Rev. O. M. Spencer, by the Indians in the neighborhood of Cincinnati, written by himself at the request of the editor.

We particularly requested brother Spencer to furnish the following narrative, and to introduce it by some account of the emigration of the family to the west, noting the difficulties and hardships connected with the mode of travelling to, and settlement of this country in early times, which form such a striking contrast with our present condition, that all who are pleased with such subjects, cannot fail to be highly entertained, and, we trust, profited by a comparison of their numerous blessings with the privations, toils and dangers of those who have gone before.—*Ed.*

It was on a pleasant day of October, of the year 1790, when only 9 years of age, I mounted the leading horse attached to the foremost of 2 wagons destined for the "far west," in which my mothers and sisters were seated; and in which were stowed such articles of household furniture as were indispensable to the comfort of a family, and which could not then be easily procured west of the Alleghany. With spirits naturally buoyant—pleased with the novelty of travelling, from which I anticipated much pleasure, the few tears which I shed on quitting forever the home of my childhood, were soon dried up; and I wondered not a little at the sober sadness of my father, the deep sighs of my mother, and the frequent sobs of my sisters, whose feelings and expectations I supposed would naturally correspond with mine.

My father had descended from one of the first families who left England on account of the persecutions for religious opinions, in the reign of the second Charles, to seek in the unbroken wilds of New England an asylum from oppression, and to rear a temple to the God of their fathers, in which they might worship him "according to the dictates of their own consciences."

Inheriting the spirit of his ancestors, he was among the first to resist the pretensions of Great Britain, and to arm in defence of our rights and liberties. Having signalized himself on several occasions, particularly in the battle of Springfield, N. J., at the head of a battalion of militia; he was appointed by congress to the command of a regiment, which he led in the battles of Brandywine, Germantown, and Monmouth; and at the head of which he continued until the close of the war.

Before entering the continental army, he possessed a small fortune, the fruits of his industry in a lucrative business; but of this a large amount was destroyed by the enemy, and more than $10,000 advanced by him in specie, to pay and clothe his regiment, were repaid to him by Congress, in continental money, on which he sustained a total loss. Like many of his companions in arms, after encountering the dangers and enduring the hardships of a protracted war, Col. Spencer found himself, at its close, reduced from affluence to comparative poverty; but with them too he enjoyed the proud satisfaction of having aided in achieving that independence which laid the foundation of our national greatness and prosperity, and the hope of perpetuating to his children's children the blessings of civil and religious liberty.

With impaired health and injured constitution, he again engaged in business, hoping in time to retrieve his losses, and trusting in the honor and justice of the government to pay his equitable claims against it; but in this hope, and in this confidence he was deeply disappointed. After toiling many years with little success, hearing the flattering accounts then in circulation of the beauty and fertility of the Miami country, he determined to explore it. He did visit it in 1789, and being much pleased with it, determined on making it his future residence. Previously to his leaving home, he had disposed of his certificates for his military services at one third of their nominal value, and vested their proceeds in Miami lands; and now, having purchased some lots and erected a cabin in Columbia for the reception of his family, he returned home to effect their removal. Neither my father's description of the Miami Country, nor the most glowing representations almost daily published, of "the land flowing with milk and honey," could have prevailed with my mother to abandon the home of her fathers, "her own, her native land;" the early companions of her youth; her faithful and long tried friends; and above all, some of her own daughters, who had married and settled around her—but she was a most exemplary wife—sensible and intelligent—possessing great resolution and uncommon fortitude, and withal a woman of deep piety; and being satisfied that the step on which my father had decided was necessary, she acquiesced in that decision without murmuring.

The first few days our journey passed very heavily. There was indeed much that amused, and even delighted me—but we had little conversation; my thoughtless whistle, and the quaint expressions and occasional humorous sayings of the driver, an old soldier, being all that for hours broke upon the stillness of the lonely woods, or varied the dull monotony of our rumbling wheels. Gradually, however, the family became more cheerful. Dwelling less upon the past, their thoughts began to be occupied with present conditions and future prospects, and they now found much to interest them and render their journey agreeable.

From Mendham, a small village in East Jersey, (our late residence,) our route lay through Easton and Harrisburg. Passing these towns, we soon reached the formidable mountains which separate the waters of the Atlantic states, from those of the Mississippi valley; and here we were called to exert all our fortitude, and to exercise all our patience. Those who now travel from Philadelphia to Pittsburg, ascending easily and gliding rapidly over the Alleghany, along the broad and finely paved road; finding at convenient distances, commodious inns and excellent entertainment, can form but a faint idea of the difficulties and dangers encountered, and the fatigue and privations, which more than forty years since, were endured by emigrants to the west, from extremely bad roads, and worse accommodations. Often since, when travelling the road from Chambersburg to Pittsburg, in a comfortable stage, at a rapid rate, over the precipitous Laurel Hill and formidable Alleghany, I have been forcibly struck with the contrast; and as I occasionally caught a glimpse of the ancient narrow road winding among the trees, now rising, now descending abruptly by steep steps of solid rock, I thought it scarcely possible that any vehicle had ever passed over it; it was travelled, certainly, at the risk of limbs and even of life. It was after a day's fatiguing journey over the worst portion of this road, in which we were delayed more than an hour repairing damages of one of our wagons from a disastrous overset, that night overtook us in the midst of a dense forest, more than two miles from any habitation. This to our family, who had never known the want of a comfortable shelter, was a novel and almost appalling circumstance.

To increase their apprehension, the wolves commenced a most hideous howling, and their fruitful imaginations soon added a host of bears, and panthers and robbers. Soon, however with the aid of a tinder box, we kindled a large fire; and after a slender repast of biscuit and cheese, with a little pure water from an adjoining brook, we retired to our wagons, and in deep sleep soon forgot our cares and apprehensions.

We had slept, perhaps two hours, when awaking about 11 o'clock, I discovered that my bed fellow, (a nephew a year my elder,) had left the wagon. After waiting some time, as he did not return, I called him, and repeating my calls louder and still louder, soon awoke the family. Search was made for him in every probable direction, but in vain; loud calls and the firing of guns received no response, save the louder howling of the wolves, who we now confidently believed had torn him to pieces. But in the midst of our alarm, we received the welcome information of his safety. He had walked in his sleep, with bare feet, and almost naked, in a cold night in October, to a house about two miles in advance of us on our road, had knocked at the door and was admitted, but did not awake until the screams of its inmates, some of whom were terror-stricken, aroused him. Recovering himself, he soon convinced them that he was not an apparition, but a real "spirit of health," and as it was now late, was kindly accommodated with a bed for the night.

It is a fact within the recollection of many of us, that not more than twenty-five years since, before the application of steam to the propulsion of vessels, almost the only conveyance on the western waters was by keel and flat boats. The latter being cheap, and easily built, and intended wholly for conveyance down the Ohio and Mississippi, were always sought by families descending these rivers. And as there were several places along the Monongahela at which these boats were built, and where they could be obtained on better terms than at Pittsburg, instead of taking the direct road to that place, we took a south-westerly direction to Jacob's creek, a branch of the Yougheghany. Here having arrived, and waited more than a month for the building of a boat, and for a rise of water, we embarked for Columbia; and in company with another family, and numbering together about sixteen souls, soon found ourselves quietly gliding down the waters of the Ohio.

To be continued.

From the Mother's Magazine.

A VOICE FROM PRISON.

Much is now said and written respecting maternal influence on the mind of a child, during its period of waxen tenderness. Some of the most illustrious men have been proud to refer their early blossoms of intellect, and promptings of virtue, and aspirations of piety, to the culture and prayers of a mother.—How far the same agency may restrain the career of guilt, and silently operate even among the "children of disobedience," it is more difficult to ascertain. The vicious seldom make such disclosures: they are not always accessible to the recording pencil. But in this instance, we have a case in point; a voice from the regions of guilt, speaking of a pious mother.

In one of the prisons of New England, is a man, considerably past his prime, who has been a wanderer over the face of the earth, and partaker in almost all its crimes: retributions of various kinds have overtaken him,—yet he has passed through all, with singular hardihood and obduracy. He acknowledges that nothing among the punishments of men, or the teachings of God, has "*ever made him feel serious, but the words of his dying mother.*" When her last hour drew nigh, she sent for her son to her chamber. He was then a boy of twelve years old. He approached her bed,—she took his hand and said, "I am going to leave you, and return no more." In the most tender and earnest manner, she besought him to love his Saviour, and so to take care of his soul as to meet her in heaven. She continued to exhort him, and to press his hand, until both her lips and hand were cold in death.

For almost half a century, that son was passing through a course of crime, too revolting for description; yet in his deepest lowest descents, he confesses that he has never been able, utterly to drive from his mind the words of his pious mother, or to think of them without emotion. May they not yet be made the instrument of his repentance? May not the seed which has so long retained life in an uncongenial soil, be quickened, and bring forth fruit? *Who can define the limits of a mother's influence, save the God of the mother?*

Hartford. L. H. S.

TECUMSEH,

A chief of the Shawanese tribe, and a Brigadier General in the British army, was born in 1769; a year remarkable for the production of great men. Bonaparte, Wellington, Cuvier, Canning, Sir Walter Scott, were born in this year. Tecumseh was not a Shawanese by birth: his parents were of another tribe, as the writer of this sketch was informed by one of the most intelligent of the Cherokees. Tecumseh was one of three children at a birth; a circumstance remarkable any where, but decidedly so among the aborigines of this country, who are not very prolific. This was considered by the tribe as portending famine; and the parents, according to a usage among them, were obliged to leave the tribe as soon as the mother was able.—Her fate would have been the same, had she borne twins only. She, with her husband, and a few of her kin who would not forsake her, made their way to the Shawanese, and she was received by them with great kindness; for these children of the forest have an impression, that kindness to one in distress will always be rewarded by the Great Spirit, so that the errors of the imagination are corrected by the impulses of the heart.

The three children were sons. They were sagacious, and early became distinguished in this tribe, and extended their fame beyond it. The eldest was killed in an attack upon Lexington, in Kentucky. He was a bold warrior. Tecumseh was the orator, and the other became a prophet, who assisted Tecumseh to keep his hold on the affections and understandings of his followers. He was the enemy of the new settlers in this country; and if he made peace from prudence, his temper was still implacable. He was in every battle, but that of Tippacanoe, from the defeat of Harmer, until he was slain at the battle of the Thames, which happened on the fifth of October, 1813.

Tecumseh was a man of exalted talents. He saw the advantages of civilization, but knew that his race would become extinct by its influence, and he made up his mind to oppose its progress at all hazards. His eloquence was of a high order. It was considered by his red brethren, as well as by the Americans, as bold, direct, epigrammatic, figurative, and succinct. It contained many thoughts in a few words, and those the very words which should have been used. He was vindictive and ferocious in war, and gave no quarter; but to those to whom others had extended the courtesies of war, he was mild and even generous. Like all savages, he loved glory, and was susceptible of flattery; for his stern visage was softened, when the writer of this notice once observed to him that he was as tall as Alexander the great, (he had heard of Alexander,) and quite as large across the chest; he replied, "He was a great man; he died as I will not die." He was indignant at seeing the Indians sell their lands, and retiring westward. He died in defence of what he thought a just cause, and has left no equal spirit behind him, in the ranks of the sons of the forest. He was just, as he was brave. On receiving a splendid sash from the governor of the Canadas, the next day he gave it to a brother chief. That he did not appear with it was noticed, and the cause enquired of. His answer was characteristic. "He has fought more battles than I have. I could not wear it where he could see it, and I will not wear any thing that all should not see." The children of the forest have passed away like the trees themselves; their days are numbered, and nearly finished. B. C. James.

A VIRTUOUS PEASANT GIRL.

Gustavus III. king of Sweden, passing one morning on horse back, through a village in the neighborhood of his capital, observed a young peasant girl of interesting appearance drawing water at a fountain by the way side. He went up to her, and asked her for a drink. Without delay she lifted her pitcher, and with the most artless simplicity, put it to the lips of the monarch. Having satisfied his thirst, and courteously thanked his benefactress, "My pretty girl, said he, "if you will accompany me to Stockholm, I would endeavor to fix you in a more agreeable situation."

"Ah, Sir," said the girl, "I cannot accept your proposal; I am not anxious to rise above the state of life in which the providence of God has placed me; but, if I were, and I am sure from your manners you do not wish to deceive me, I could not for an instant hesitate." "And why?" rejoined the king, somewhat surprised.

"Because," answered the girl, coloring, "my mother is poor and sickly, and has no one but me to assist or comfort her, under her many afflictions, and no earthly bribe could induce me to leave her, or to neglect to discharge the duties nature and affection require from me."

"Where is your mother?" asked the monarch.—"In that little cabin," replied the girl, pointing to a wretched hovel beside her. The king, whose feelings were already interested in favor of his companion, went in, and beheld stretched on a bedstead, whose only covering was a handful of straw, an aged female weighed down with years, and sinking under an accumulation of infirmities. Moved at the sight, the monarch addressed her—"I am sorry, my poor woman, to find you in so destitute and afflicted a condition."

"Alas, sir," answered the venerable sufferer, "I should be indeed to be pitied, had I not that kind and attentive girl, who labors to support me, and omits nothing she thinks can afford me relief. May a gracious God remember it to her for good," she added, wiping away a tear.

Never, perhaps, was Gustavus more sensible than at that moment, of the pleasure of possessing an exalted station. The gratification arising from a consciousness of having it in his power to assist a suffering fellow creature, though his subject, for once almost overpowered him; and putting a purse into the hand of the young villager, he could only say, continue to take care of your mother; I shall soon enable you to do so more effectually. Good bye, my amiable girl, you may depend on the promise of your king."

On his return to Stockholm, Gustavus settled a pension for life on the mother, with reversion to her daughter at her demise.

The operations of providence are sometimes very remarkably displayed in behalf of virtue and filial obedience, as in this interesting case. They are, however, very frequently apparent otherwise; the most exemplary piety, the most dutiful obedience, the most humble and upright conduct, have been in a variety of instances insufficient to prevent persecution, poverty and affliction: but even these grievous sufferings afford no grounds for not being pious, obedient, humble and upright; they require the exercise of patience and submission; and if we consider our relation to God as sinners, the least of his mercies is infinitely more than we deserve. If, my dear young readers, you watch rightly the operations of God's providence, they will excite in your minds these two sentiments—gratitude to God that he has granted you so many mercies, and humility that you deserve so few.

ANSWER TO PRAYER.

At a teachers' prayer meeting, connected with the sunday-school of the second Presbyterian church of Troy, on the 23d of January last, a deep feeling of the responsibility of teachers, seemed to pervade all present. The meeting was solemn; the prayers short, and directed to this single point. At the close, it was proposed that the prayers of the church be requested, that God would bless the labors of the teachers, to the conversion of the children in their respective classes. This was a solemn point; all seemed to feel that the eye of God was upon them, and that this was a responsible step. At length it was decided; twenty-one out of twenty-two rose up to signify their assent. On the following Sabbath, Dr. Tucker presented the request from the pulpit. Many, many hearts, it is believed, united in this petition; a new impulse was imparted to the school. It was soon found that many were serious, and some under conviction; many of the teachers labored with the most untiring zeal and solicitude, and in less than six weeks, we had the satisfaction to witness eight or nine hopeful conversions. It is with pleasure that we speak of the monthly concert for Sunday schools, as being our most interesting seasons: not unfrequently, we have from 150 to 170 children present.—*S. S. Jour.*

MINISTERIAL DILIGENCE.

The day has gone by, when two sermons on a Sabbath, will satisfy the demands of our congregation—and when a minister may safely leave it to his people to invite him to preach occasional lectures, or otherwise not preach them at all. He must be all eye—all ear—all heart—or he cannot stand his ground against infidelity on one hand, and the waking energies of Zion on the other. And when a pastor relinquishes one charge, and assumes another, as certainly as he relies on his former pulpit preparations, and neglects diligent preparation from week to week, he will stumble and fall. His discourses will want the unction which alone can give them interest. The manna that has lain by, over years of Sabbaths, will be loathed by the people when brought forth to them.—*Philadelphia Herald.*

From the N. Y. Evangelist.

A SHORT SERMON.

"*Resist the devil, and he will flee from you.*"

The tempter stood before me, transformed in appearance to an angel of light, and alluring me by a display of joys, fresh as a sinful heart could long for. I was fascinated. I gazed. Conscience echoed, *deny thyself.* "Take these," he said. My tongue replied, "No," in plain English. He kept his place, and continued his solicitation. My voice spoke in French, "No." He heeded not. "No," it said in Spanish. He stood, still urging. He surely knows Latin—"No!" He was unmoved. He is a scholar, "No," in Greek. He reached out the fair temptation with a smile of hope. Hebrew is the sacred language, "No!" Triumph lit his brow.—Troubled, alarmed, I thought of heaven, I looked to Jesus. My heart *meant* no. The illusion vanished, the tempter had fled. Y. T.

Tame Bees.—That bees may be so tamed as not to hurt persons to whom they are accustomed, I have in many instances heard exemplified, but most remarkably in the following account: A gentleman residing at Bury St. Edmunds, could do with impunity, any thing he liked with his bees; he knew every one of them; could distinguish each bee from his fellow, as a shepherd is said to individualize his sheep by the physiognomy of each; and if he wanted to show a particular bee to a friend, he would have the hive to which it belonged, turned out into a cloth, roll the insects about with his hands, like so many peas, and unharmed, select from them the one required! This feat he has often been seen to perform.

A Giant.—If a statement which we find in one of our Mexican papers is to be relied on, the country of the Incas has given birth to a human prodigy, worthy to stand by the side of Goliah. He is an Indian, about 18 years of age—height, three *varas,** less one inch, equal to about eight feet three inches. His body is well formed and robust; but his face and head hideous, having a small peaked forehead, a mis-shapen cranium, and but little hair, nose slender, above, but large and dilated near the nostrils—large mouth—lips thick and curved—teeth small and separated from each other—small chin, and neither on it or his upper lip, is any beard visible. Shoe, 21 points—length of his hand, from the wrist to the end of his great finger, 10 inches. Lastly, he is erect, of a melancholy disposition, and his flesh exhibits a general laxness, like that of children. These particulars are stated in a letter from a person, declared by the Mexican paper, *La Sombra de Washington,* [Shade of Washington] to be worthy of implicit credit. It is dated at Leon, April 13th, where the giant then was,—having been visited by the writer the day previous. What a grand catchpenny concern the critter would be, if kept for a show in this country! Not only an Indian, but 8 feet three inches in height; and last, but not least, very ugly looking.

* One hundred and eight varas are equal to one hundred yards.—*Eds. Jour. Commerce.*

The effect of Woman's eye upon an Executioner.—Ann Boleyn being on the scaffold, would not consent to have her eyes covered with a bandage, saying that she had no fear of death. All that the divine who assisted at the execution could obtain from her, was, that she would shut her eyes; but as she was opening them at every moment, the executioner could not bear her mild and tender glances; fearful of missing his aim, he was obliged to invent an expedient to behead the queen. He drew off his shoes, and approached her silently; while he was at her left hand, another person approached her right, who made a great noise in walking, so that this circumstance drew the attention of Ann—she turned her face from the executioner, who was enabled to strike the fatal blow, without being disarmed by that spirit of affecting resignation, which shone in the eyes of Ann Boleyn.—*D'Israeli's Curiosities of Literature.*

Jokes upon Lawyers.—The English papers state that a certain member of the bar, remarkable for his red face and irritable temperament, goes by the appropriate name of the "red precipitate." A better joke than this, however, has been committed at the expense of one of the gentlemen of the long robe, remarkable for his high stature, and at the same time, vacant countenance. He has been christened "*the long vacation.*" Another in New Hampshire, whose complexion indicated a more extensive practice at the bar of the hotel, than of the court, was said by Judge V. to be a very *deep red* lawyer.

PROTECTION INSURANCE COMPANY

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State street a few doors west of Front street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting Fire and Marine Insurance. Its capital is ONE HUNDRED AND FIFTY THOUSAND DOLLARS, with liberty to increase the same to Half a Million. The first named sum is all paid in or secured, and the whole amount ($150,000) is vested in Bank Funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:—

Wm. W. Ellsworth,	Martin Cowles,
Solomon Porter,	Martin Welles,
Jeremiah Brown,	Henry Waterman,
Merrick W. Chapin,	Samuel Kellogg,
James B. Hosmer,	Daniel Hopkins,
Nathan Morgan,	Charles Sheldon,
Henry Hudson,	Henry A. Perkins,
Roderick Terry,	Horatio Alden,
Edward Watkinson,	Joshua P. Burnham,
Thomas C. Perkins,	C. H. Northam,

D. F. Robinson.

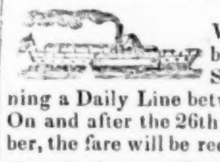
WM. W. ELLSWORTH, President.

Thomas C. Perkins, Sec'ry.

CHEAP TRAVELLING.

FARE REDUCED TO $2.

Through by Day-light.



The low pressure Steam Boats WATERWITCH, Capt. Vanderbilt, & NEW ENGLAND, Capt. Sanford, have commenced running a Daily Line between Hartford and New York. On and after the 26th June, until the 1st of September, the fare will be reduced to $2; meals extra.

Days for leaving Hartford.	*Days for leaving N. York.*
NEW ENGLAND, Mondays, Wednesdays, and Fridays.	WATER WITCH, Mondays, Wednesdays, and Fridays.
WATER WITCH, Tuesdays, Thursdays, and Saturdays,	NEW ENGLAND, Tuesdays, Thursdays, and Saturdays,
At 6 o'clock, A. M.	*At 6 o'clock, A. M.*

Night Line.

FARE, TWO DOLLARS.

The CHIEF JUSTICE MARSHALL will run as heretofore, leaving Hartford on Mondays and Thursdays, at 2 o'clock P. M. Leaves New York on Tuesdays and Fridays, at 5 o'clock P. M. Fare, $2, meals extra.

FREIGHT taken by all the boats as usual.

H. BRAINARD, Agent.

Hartford, June 24, 1834. 24

PRINTING INK.

We, the undersigned, Printers and Publishers, of the city of Philadelphia, having used for some time back the Ink manufactured by Johnson & Durant, feel no hesitation in saying that we consider it equal if not superior to any now in use or manufactured in the U. States, in point of color and cleanness of impression.

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April 5, 1834. tf12

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